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MARCH 7, 1954

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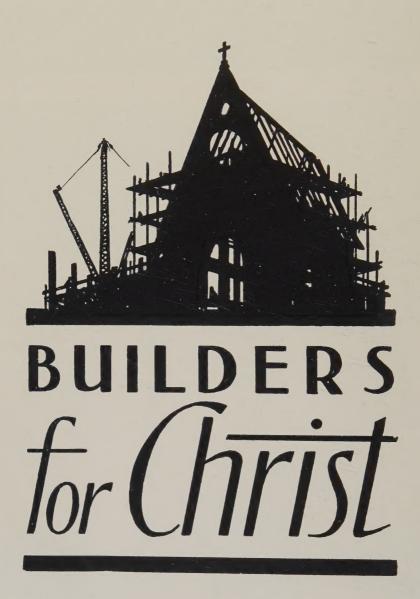
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Almighty father, who dost put into the hearts of thy servants in every age the will to work for the extension of thy kingdom throughout the world, pour down, we beseech thee, the abundance of thy blessing upon our new venture as Builders for Christ. Grant unto us all such a lively faith and such a generous spirit that we may worthily rise to these fresh opportunities for service to thee in thy Holy Church. All which we ask in the Name of thy Son, our Saviour Jesus Christ. Amen.

This prayer approved by the Presiding Bishop

#### LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

#### A NEW YEAR'S BOOST ...

As an enthusiastic subscriber to ECnews for over a year, my first letter to the editors is to doubly send congratulations on the enlarged bi-monthly issues and the splendid feature article on the Diocese of Los Angeles (ECnews, Nov. 22-29). Your "best" Episcopal news magazine has often brought us closer to events in the Church in our country and the world, and it is thrilling to now see our own growing diocese represented by a fine story in your new series. As an interested Episcopalian in the Diocese of Los Angeles (and a member of St. James' Church pictured), we thank you. Also, we thank you for the addition of

Also, we thank you for the addition of Dr. Casserley to your staff, and the features by Dora Chaplin and William Miller, plus the already-known reviews by

Edmund Fuller.

As a regular reader who has from time-to-time endeavored to interest other Church people in your magazine. I want to express hope that these feature articles on the Church in major cities will bring new subscribers . . . Well done . . .

(MRS.) LOU ELLEN HAMMOND LOS ANGELES, CALIF.

#### ■ QUESTIONS INTENT . . .

Was it intentional that you printed "On Giving the Public What It Wants" (ECnews, Jan. 10) in the same issue with "Grist for the News Mill"? The former is such an excellent answer to the "am I my brother's keeper?" note on which the latter ends.

A. A. Frederickson himself acknowledges that a paper must select a few items out of thousands, then has the nerve to close his article by saying "We don't make the news friend, we just report it." Actually papers do make the news by selecting it. Newspapers do not have the exclusive responsibility of combatting evil—but contrary to Frederickson's calm disavowal, they surely have some responsibility. A free press? For what? Frederickson see Miller, same issue!

(THE REV.) WARD MCCABE HARRISONBURG, VA.

#### ■ OLYMPIA OMITTED

A very Happy New Year to you and *Churchnews* and many congratulations on the fine current issue (*ECnews*, Jan. 10) with its review of the past year.

The only disappointment was that the great achievement of our diocese in celebrating its 100th anniversary was not included in your news of the year; 1953 was the 100th anniversary of the beginning of the work of the Church in Washington territory (although we were ecclesiastically part of the Diocese of Oregon for some years after that time). We set ourselves a really great program, with preaching missions in all of the principal centers of the diocese, with the publication of a diocesan history, the launching of our first major fund-raising effort, etc.

(CONTINUED NEXT PAGE)



MARCH is incredibly cold and full of suffering for ten million displaced persons in Korea. Most of them are women and children whose husbands and fathers are dead or crippled in some way in their battle to save their country from Communist aggression. These refugees are homeless, hungry, inadequately clothed.

But it is the homeless children of Korea who suffer most today—100,000 children whose days and nights are filled with fear, hunger and cold. After three months of winter, without enough food, medical care, proper clothing or shelter, their lives are more in danger than ever before. Troubled and bewildered, they scramble among the debris of war, searching shelter where they can rest without fear of freezing. Needlessly, tragically, thousands of them will perish before winter's end, unless a mighty and inspiring number of Americans come to their aid.

The Save the Children Federation has sent more than 1,500,000 pounds of clothing alone to the children and distributed 10,000 blankets in Korea. But even this wonderful contribution is not nearly enough to save these innocent victims of the war. There is no situation in the world today comparable to the misery in Korea!

You can help these children by a contribution now in ANY AMOUNT. Kindly Americans are their last hope . . .

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We have been more than happy about the results. The high point of the centennial was our jubilee in Seattle, at which we had a great public service with over 7,000 in attendance, to which the Presiding Bishop came to preach the sermon. As the year ended, we had more than \$450,000 already collected in our centennial appeal, which was a lot of money for a small diocese like ours to raise. So we were pretty proud of ourselves, and I am afraid that some of my people will be disappointed not even to be included in the year's summary.

However, this is not said to scold but only to bewail that somehow we failed to get the news across. I am sorry we didn't, but we love the *Churchnews* none

the less

(THE RT. REV.) STEPHEN F. BAYNE, JR. BISHOP OF OLYMPIA

(Ed. Note: Bishop Bayne is justly proud and ECnews regretful that it somehow missed bringing back into focus one of the great events of the Church year.)

#### **■** FOUR BISHOPS

Regarding your article on Trinity Church and Parish House (ECnews, Jan. 10), I would like to point out that:

.. There have been four bishops, not just three. John Henry Ducachet Wingfield was born in 1833 in Portsmouth, and reared in Trinity under his father, Dr. Wingfield, who was our rector for 50 years. Mr. Wingfield was our first missionary and went to the Northern California Missionary district, as its first missionary, after having assisted his father in Trinity for about 10 years. He was consecrated bishop in 1874 and served until 1898. The Missionary District of Northern California became the Diocese of Sacramento in 1898. Bishop Wingfield was truly a son of Trinity and his relatives are with us now. His grand-children live in Richmond, Va., and are named Scott.

(MISS) CLARA NEELY PORTSMOUTH, VA.

#### ■ FRIENDLINESS URGED

Evidences such as your magazine are indeed indicative to me that the Episcopal Church is becoming a more vital Church. As Billy Sunday once said, "The Episcopal Church is like a sleeping giant; but when he wakes up, watch out!" And from all indications, the giant is waking up.

But we Episcopalians still have a very great responsibility. For many years in the past, our Church has had a reputation of unfriendliness and coldness in our membership. And in many cases, it was justly so. I have personally noticed that when I go into new parishes, I am greeted for the first month or two by the rector and his wife only. And so, each of us in our individual parishes must greet newcomers and strangers to our churches with the love and friendship that our Christ has taught us. Our rather formal liturgy certainly does not preclude the spirit of fellowship. . . .

spirit of fellowship....

The solution is so simple. Let each one of us after our services meet and speak to one new person, introducing ourselves and welcoming them to our church family. The importance of the laity can not be overemphasized. Let us join with our clergymen in a united fellowship of love. Then our church can not be called un-

friendly.

(MRS.) JANET A. INGLIS HONDO, CALIF.

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#### BACK STAGE WITH THE PUBLISHER

WITHIN THE SHADOW, so to speak, of the nation's largest atom center sits St. Stephen's Episcopal Church, ever growing in communicant strength since its founding only a relatively few years ago. The story of its struggles to advance under unusual conditions brought on by movement of workers into and away from Oak Ridge, Tenn., is told in this issue. The author of The Faith at Oak Ridge, Dixon Johnson, is pictured here



with his wife, Betty. Both former Nashville newspaper writers, Mr. Johnson is director of publications for the Oak Ridge Institute of Nuclear Studies and is clerk of St. Stephen's vestry. Mrs. Johnson is secretary of the parish's auxiliary and chairman of the parish Conference on the Ministry of the Laity. They have two young sons and are active in the community's civic life. The article was arranged through the efforts of Charles Moss, executive editor of the Nashville Banner.

WE ARE grateful to Dr. Pollard (noted scientistturned-clergyman) for his reply to our query concerning the reasons why he entered the ministry, and have used

his statement with the Oak Ridge story.

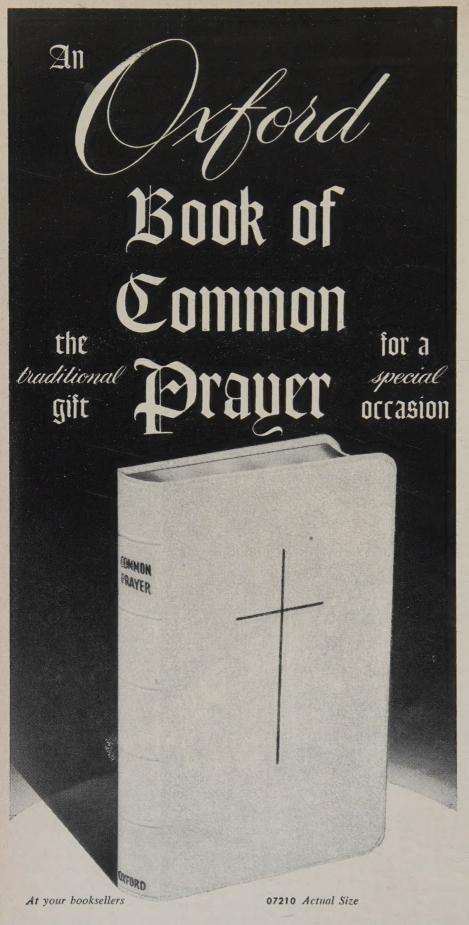
THANKS to Edmund Fuller, book editor, this Lenten Book Issue offers a comprehensive coverage of the reading material he feels should occupy a prominent position in shelves at home—to be read especially during this Lenten period. To augment his interesting reviews, we have printed one of the "dialogue sermons" from a book by Dean Pike of the New York Cathedral and Chaplain Krumm of Columbia University, featuring the Skeptic and the Believer in questions and answers that should clear up for many some of the "roadblocks" that bar the path to Christian thinking.

SCHEDULED for our next issue (March 21) is the story of the Episcopal Church in San Francisco; another in the series on the Church in metropolitan centers by author-historian Clifford Dowdey. Appreciation is hereby forwarded to Edward Chew, Ecnews' correspondent in that Pacific Coast area, for his aid in putting together

material for Mr. Dowdey.

APPRECIATION is also extended to Alice Bruce Currlin, correspondent in Houston, Texas, for her cooperation in the development of The Church in Houston (Jan. 24 issue), and to George Riley, our Philadelphia newsman, whose knowledge of the "City of Brotherly Love" provided background material for the story in our March 7 issue on The Church in Philadelphia.

FOR MORE knowledge on the reason behind the "Builders for Christ" program, now in motion under the able direction of the National Council's Robert Jordan, turn to the article "Frontier of Our Faith," written by ECnews' New York representative Al Burlingame. This message, third in a series, outlines the needs of the Church overseas, where, according to Mr. Burlingame, funds are desperately required not only to "hold the present line against the materialistic forces pressing on strategic positions, but to give life, vigor and on-driving power to forces of our own, the forces of justice and mercy and love, with which Christ has taught us to seek the brotherhood of all men.'



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EPISCOPAL CHURCHNEWS, MARCH 7, 195



## Christian INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

#### In Defense of Christian Interpretation

A brief letter published in the last number of the ECnews brings up the whole question of the raison d'etre and purpose of Christian Interpretation. Referring to my remarks on justice in taxation in the October 11th issue, Miss M. Macrae of Asheville, N. C., writes, "I do not think it is the Church's job to make pronouncements on taxes." I have no intention of embarking on another discussion about taxation, but the question of the relation of Christian opinion to events and policies in the world in which Christians find themselves, and in nations in which they are called to be loyal and constructive citizens, is a matter which does seem to me to call for some comment here.

#### No Pronouncements

In the first place I must insist the Christian Interpretation is not intended to be, and does not in any sense pretend or aspire to be, an official pronouncement of the Church. The same thing is true, for that matter, of all other expressions of opinion published in the ECnews. A Church paper is not a kind of official gazette which exists only to print the official and considered views of ecclesiastical authorities. A Church paper is published in the Church and for the Church, but nothing it has to say commits the Church. It is an expression of Christian opinion and an organ of Christian discussion, nothing more. Thus Christian Interpretation has nothing in common with a Papal Encyclical, or even with the Pastoral Letter which is drawn up by a council of Bishops. Christian Interpretation is written in the conviction that a live Church must necessarily be deeply concerned about questions of social justice. This should mean that in a live, God-fearing Church people will be carrying on a continual discussion about social justice. Christian Interpretation is intended to be a contribution to this discussion, and it is published by the ECnews in the hope that it will stimulate further discussion in the Church about the vital and challenging questions with which it deals.

#### Can Christians be Indifferent to Social Questions?

So much for that. If all our correspondent is objecting to is the making of Church pronouncements by unofficial and unimportant magazine columnists, she can rest reassured. There have been no pronouncements. There will be no pronouncements. Indeed, in the nature of the case, there could be no official Church pronouncement expressed in such a column as this.

But it is at least possible, perhaps even probable, that our correspondent has in mind a rather deeper objection to the kind of discussion which I am trying to carry on in this column. She may perhaps feel that social issues of this kind do not really concern the Church at all, and that Christians should not as Christians concern themselves with such matters in any way. Whether this really is what our correspondent thinks I cannot, of course, be quite sure, but certainly that is what a great many people think, and so I propose to discuss such a point of view here and now.

#### Is Justice the Real Issue in Social Ouestions?

I can think of two possible reasons for believing and arguing that the Church, and Christians as such, ought not to interest themselves in social and political questions. The first of them would be this: It might be held that most, or perhaps all, social questions have nothing to do with justice or any objective moral values at all. For example, we might argue that there are no just taxes, or unjust taxes either. There is just taxation, we might say, a necessary evil, a way of raising the money which has got to be raised if we are to finance the common enterprises of the whole community. If the community is to have any common enterprises they must be financed out of taxation, but precisely how we choose to extract the necessary money from the population makes no moral or spiritual difference to anybody. We might call this the cynical view. Social and political questions, from this point of view, are not questions of moral principle, they are simply questions of expediency. Personally I do not accept this view at all, and I imagine that no Christian could conceivably agree with it.

It seems to me clear that there are principles of justice which must govern the taxation policy of any civilized government, and that, what is more, it is possible to think them out and proclaim them and write them down in straightforward language. The first of these principles was a matter of debate some centuries ago, and we all of us accept it without question. It is the good old principle that there should be no taxation without representation. The second principle has been seen more clearly during the last half century or so. It is the good new principle that the bulk of the burden should be borne by those best able to bear it. After all, as I pointed out on October 11th, this is no more than a new application of the New Testament principle that much must be expected of those to whom much is given. Surely no thoughtful rationalist or humanist, let alone a thoughtful Christian, would dream of objecting to either of these

But if we accept these principles then clearly there is a great deal which we can and must say about just and unjust taxes. John Hampden knew all about the difference between just and unjust taxes. So did the celebrated promoters of the Boston Tea Party, and the fathers of the American Constitution. So did the French peasants at the time of the French Revolution. Had I had the privilege of knowing any of these gentlemen, I have no doubt I would have disagreed with them about many things, but at least I should have agreed with them that there is a real difference between just taxation and unjust taxation, and that it is a difference which really matters.

#### Need Christians Care About Earthly Justice?

The second possible reason for holding that Christians, as Christians, ought not to concern themselves with social and political affairs would, I imagine, be

(CONTINUED NEXT PAGE)

## There's a lot more to Lent than just

#### "GIVING UP SOMETHING"

The Lenten season is the time when we should be most aware of our spiritual needs. Our whole lives should reflect the spirit of this holy time. Books have a part in this observance, for through books we can gain a greater knowledge of Christianity, and of the thoughts and teachings of great Chris-

Each year a Lenten reading list is selected by a prominent Christian. This year, Dr. Nels S. Ferré, professor of theology at the Vanderbilt University School of Religion, is the selector. Among the books on his list are three which The Macmillan Company is proud to publish. These are THE GOSPELS, GOD'S ORDER and WHO SPEAKS FOR MAN?



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### Christian INTERPRETATION OF VITAL ISSUE

by J. V. LANGMEAD CASSERLEY

expressed in some such terms as these: Earthly justice does not matter to us because we are con cerned not with this world but the next. It may b important that the kingdoms of men in this work should achieve as much justice as possible, but wha we really care about is the Kingdom of God in th next world, which is not a kingdom of justice but kingdom of love. Now it is certainly true that lov is greater than justice, but can real love ever b indifferent to justice? Love is greater than justic because it includes justice. It is equally true, from the Christian point of view, that there is anothe world which matters more than this one. But it i in this world that we prepare for that other world so that even from an other-worldly point of view wha happens in this world, and how men live togethe in it, is a matter of supreme importance.

The really suspicious thing about this second argu ment is that so many unpleasant and notably un Christian people agree with it. Thus this was th Nazi point of view. "The State is concerned with thi world," the late General Goering once remarked, "th Church with the next." Of all the great evils we hav known in the twentieth century, Nazism was prob ably the worst. A Christian may well pause to recon sider if he finds himself in agreement with Genera Goering! Oddly enough, the communists take a ver similar line. They charge Christians with not bein concerned about justice among men. We render com munist propaganda a great service, and the Christia Church and Gospel a great dis-service, if we adopt point of view which makes the communist account o Christianity appear to be true. For if Christianit really is indifferent to questions of social and political justice then there is no escaping the conclusion that the communist attack on Christianity is justified The best way to counter the attack on Christianit is to make it so obviously untrue that no one ca possibly believe it for a moment. A Church reall aflame with enthusiasm for social justice, like th great prophets in the Bible, a Church continual devoting itself to careful thinking about social justice and whether this or that development in the cor temporary scene is just or not, would be a Churc whose whole life would make it clear to everyon that the communist account of Christianity is palpable lie. That would also be a Church strong an great enough to set men free from the nightmaris fear that a great new age of pagan tyrrany ma perhaps be dawning over mankind.

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## THE CHURCH ACROSS THE NATION

## Videspread Television Audience ees Bishop Marmion Consecrated

Just about the time the Diocese of entucky was consecrating a bishop, we came from the Southwest that Louisiana dean had declined elector as Suffragan Bishop of Dallas, degates in Detroit (see CONVENTONS) decided to assist their hardnessed diocesan bishop, and to comete a cross-country swing, the Rt. Lev. Russell S. Hubbard, Michigan ffragan, was installed as Mistonary Bishop of Spokane.

The consecration was that of the ev. C. Gresham Marmion, rector of allas' Church of the Incarnation, ho was elevated to the episcopate acceeding the Rt. Rev. Charles ingman, Kentucky diocesan from 136-53.

In New Orleans, the Very Rev. Alert R. Stuart, dean of Christ Church athedral (see CONVENTIONS) defined a bishopric, stating in a teleram to *ECnews*, "I have not been ble to see a clear call to undertake is task."

Michigan delegates responded to a appeal of their diocesan, the Rt. ev. Richard S. M. Emrich, by appoving a request for two episcopal sistants to tend the needs of the rowing diocese—both to be suffrages.

#### rvice on Television

In what was described as "one of e richest and happiest 'Red Letter' tys in the history of the diocese," entuckians chose Feb. 2, the Feast the Presentation of Christ in the emple, commonly called the Puritation of St. Mary the Virgin, for e consecration of their fifth bishop nee the diocese's founding in 1829. More than 1,000 persons crowded to the 132-year-old Christ Church athedral in Louisville and an esti-

mated two million others watched the colorful service on television over a wide area and listened to the narration of the Rev. Frederick L. Eckel, Jr., canon of Atlanta's Cathedral of St. Philip, who handled the broadcast over Station WAVE.

A tape recording was made and the service was captured on newsreel film by Radio and TV Station man and the Rt. Rev. C. Avery Mason of Dallas, under whom the bishopelect served for eight years. Presenting bishops were the Rt. Rev. John E. Hines, Bishop Coadjutor of Texas, and the Rt. Rev. M. George Henry, Bishop of Western North Carolina.

#### Attended by His Brother

The Rt. Rev. Clinton S. Quin, Bishop of Texas—the man credited with having a major part in influencing the bishop-elect to enter the ministry—delivered the consecration sermon. The new bishop was attended by his brother, the Rev. William H. Marmion, of Wilmington, Del.,



Laying on of hands at consecration of Kentucky's new diocesan

WHAS. Kentucky's Department of Promotion took 125 color photos to be integrated into a set of slides for use with Confirmation classes.

Presiding Bishop Sherrill was consecrator, assisted by Bishop Clingbishop-elect of the Diocese of Southwestern Virginia, and his assistant in his last parish, the Rev. Donald C. Smith.

Also taking part and attending were Bishops Moody of Lexington,

Barth of Tennessee, Kirchhoffer of Indianapolis, Carpenter of Alabama, Burroughs of Ohio, Dandridge, retired, of Tennessee, and the Rt. Rev. Alfred A. Gilman, retired Missionary Bishop of Hankow, China. They were joined by the president of the University of Louisville and other religious leaders in the community—the presidents of the Louisville Area Council of Churches, Louisville Ministerial Association, Southern Baptist Theological Seminary and Louisville Presbyterian Seminary.

Bishop Marmion and his family were feted at a lunch following the service by more than 230 persons. The new bishop immediately set to work by calling a meeting of diocesan clergy and lay leaders to launch the "Builders for Christ" campaign, with

Bishop Sherrill as speaker.

#### Spokane Bishop Installed

Hurrying from the consecration of Bishop Marmion, who at one time because of health declined election to be Missionary Bishop of Spokane, the Presiding Bishop traveled more than 2,000 miles to preside at the Feb. 9th installation of the Rt. Rev. Russell S. Hubbard as that district's fourth missionary bishop in its 61-year history.

Succeeding the Rt. Rev. Edward M. Cross, who retired in 1952 but stayed temporarily in office pending the election of a successor, Bishop Hubbard was installed before an overflow congregation of 1,400 persons in the Cathedral Church of St. John the Evangelist. Two hundred persons, including a vested choir, visiting bishops and clergy, and such civic dignitaries as Carl Canwell, representing the city of Spokane; Supreme Court Justice Frank P. Weaver, representing the state of Washington, and former Governor C. A. Robbins of Idaho, marched in procession as trumpets announced the desire of the bishop to enter the cathedral.

Original music was composed for the service, which was telecast by Station KHQ, by A. H. Biggs, cathedral organist and contributor to the 1940 hymnal.

Bishop Cross, completing a 30-year episcopate that saw renewed growth in the district and the fostering of St. Paul's Girls' School in Walla Walla, was celebrant at a service of Eucharist. The retired bishop also passed on to his successor the pastoral staff presented to him on the 15th anniversary of his consecration.

In taking the oath, Bishop Hubbard rested his hand on three Bibles—the saddle-bag Bible of the Rt. Rev. J. A. Paddock, first missionary Bishop of the Washington Territory; the cathedral lectern Bible, and the Book of Joel, from an original Gutenberg Bible. The last was loaned for the occasion by its owner, Mrs. Ru-



United Press

Despite appearances there are no "hold-ups" in services at Bethlehem's Cathedral Church of the Nativity. The pistol packin' choir boy is Kenneth Brodt. His companions are Rollin Schew (l.) and Blair Saddler.

dolph Leuthold, a member of the cathedral congregation. It was discovered in 1953 near Triere, Germany.

A vestment case was presented to Bishop Hubbard by the Very Rev. Frederick W. Kates, cathedral dean, on behalf of the clergy of the district. His role in the ceremony was to admit the new bishop to the cathedral. Also playing a major part in the installation service was the Rt. Rev. Frank A. Rhea, Missionary Bishop of the neighboring district of Idaho.

Spokane's new, 51-year-old administrator is a family man with five children, two of whom are married and living in Detroit. He arrived with a record of accomplishment as a missionary behind him, including, as Michigan's suffragan, supervision of the diocese's Department of Christian Education, Marriage Commission, and candidates for the perpetual diaconate. He is chaplain-general of the Guild of St. Barnabas for Nurses, a member of the National Commission on College Work and National Council's Committee on Recruiting.

Following a pre-installation visit by the new bishop, a district clergyman commented:

"The people of Spokane wait anxiously for (him) to assume his duties, because he has already endeared himself to them. . . His amazing adaptability to places and circumstances, combined with his humanity, large laugh and ready and appropriate stories for any circumstances have convinced them that here is a man to do a man's job."

#### CONVENTIONS

## Maryland Delegates Vote Down 'Indian Hill' Action

Another attempt to censure the Bishop of Southern Ohio for his much-discussed "Indian Hill Church" experiment ran up against a stone wall as delegates to the Diocese of Maryland convention abruptly (and almost unanimously) choked off revival of a motion which sought to do what was not done by the House of Bishops last fall in Williamsburg.

Meanwhile, Dallas elected a suffragan bishop but has to do it again Michigan said goodbye to its present suffragan bishop and voted to elect two to succeed him, Los Angeles disappointed about 50 per cent of its women and West Texas confirmed its action to remove an "unwritten law of segregation. Here's a rundown:

#### Maryland

Its 170th annual meeting opened at Baltimore's Church of the Incarnation, moved to the Church of St Michael and All Angels for dinner and Bishop Noble C. Powell's address and wound up the second day at Emmanuel Church. Bishop Powell spoke primarily on the expected results of Maryland's year-long diocesan survey and reported progress in other fields of work.

Delegates adopted a Convention Budget of \$63,802 and their Church Program Budget of \$276,359, passed resolutions establishing a Commission to study alcoholism and a Council to study a program of rehabilitation for alcoholics. They commended a House of Bishops' action in which Communism and "creeping Fascism" were denounced as opposed to that for which the Church stands.

There was a move to censure Bishop Henry W. Hobson of Southerr Ohio for allowing the formation of Indian Hill Church where an Episcopal and Presbyterian congregation are served under the same roof or the outskirts of Cincinnati. The effort was promptly killed. (The matter had been considered officially ended when the House of Bishops last Fall tabled the issue which, in effect, meant the bishops were willing for this "experiment" to continue.)

Since an erroneous news report on this matter was made elsewhere, the action needs to be clarified. What

happened:

The 1953 Maryland convention referred a motion to censure Bishop Hobson to the diocesan Executive Council for investigation and report A committee appointed by the Council, after studying the matter, recommended that the 1953 motion be defeated. When this recommendation was put before the 1954 convention an effort was made to persuade the convention not to adopt it. Upon mo-

on of one of the clergy delegates, e entire matter was tabled. The bling action refers to the original ensure motion" made in 1953.

Other action included passing a solution establishing Perpetual eacons as completely within Holy rders and elections. The Rev. Don rank Fenn and W. Calvin Chestnut e clergy and lay delegates to the nglican Congress in Minneapolis ext August.

#### allas

Election of a "write-in" candidate om a list of 23 nominees to be affragan bishop climaxed the 59th mual meeting in St. Matthew's athedral, Dallas. The Very Rev. Ibert Rhett Stuart of New Orleans as elected on the 11th ballot during e final convention session, but later tified the diocese that he had been able to see a "clear call" to accept e office, and declined the election. t this writing, no date was set for nother election.

The election was last on the threeay convention agenda. During this me, delegates adopted resolutions lat made diocesan institutions of piscopal Community Service and Receat Center, formed a Department Stewardship and increased the pay f mission clergy by \$300. They heard lat confirmations reached 1,731, dopted a budget of \$114,216, raised our missions to parish status and

dmitted five new ones.

In his convention address, Bishop. Avery Mason pointed to the increase of communicants, successful uilding program, expansion of work mong the young people and financial tability as evidence of progress in the diocese this past year. For the uture, he stressed establishment of the insions looking toward development of full church status. In addition to full church status. In addition to pointed out changes in church minking and said:

"It has been a year of deeper condition as shown in many ways, mong which is the simple fact that of our churches have turned to tewardship as the way of life.... nother indication of a change in the ninking of the church is the amazing

"Still another change which shows deepening devotion is the growing ense of a need for places of retreated meditation in this busy and somemes mad world. Still another change

the ever-increasing number of nurch people who feel compelled to raighten out their lives through the ractice of auricular confession..."

#### lichigan

Before business sessions got under ay, more than 800 persons in Deroit heard the Rt. Rev. Russell S. subbard preach his farewell sermon suffragan bishop in St. Paul's athedral before taking over as misonary bishop of Spokane. Bishop

Hubbard received a new car, a check for discretionary work and a check for his personal use from the diocese, while Mrs. Hubbard received a personal gift and check from the women.

Meanwhile, after an hour and a half debate, the more than 500 delegates upheld Bishop Richard S. Emrich's request for help and voted to elect for the first time in diocesan history two suffragan bishops-one at a special convention May 12 and the other at the 1955 annual meeting. They also heard reported a record number of confirmations in 1953; okayed a proposal for a chapel on the Michigan State College campus at East Lansing and the purchase of property for needed church sites and adopted a 1954 budget that allocates \$68,155 for diocesan expense, \$154,168 for missionary extension and \$140,000 for General Church.

Dr. Paul Rusch of Tokyo, Japan, founder and director of KEEP (Kiyosato Educational Experiment Project), was a guest speaker at the

convention dinner.

#### Los Angeles

St. Paul's Cathedral, Los Angeles, was the setting for the more than 500 delegates to the 59th annual diocesan meeting where once again the ladies didn't score—according to how you look at it. Voted down was a resolution to allow women to sit on vestries and serve as delegates to conventions and the comments ranged from quoting Scripture to man's usual "women are too emotional and do not have the objectivity of men." A pre-convention poll had revealed that the women themselves were about equally divided in their feelings on this matter.

Almost unanimous was approval of a resolution—backed by Bishop Francis Eric Bloy, diocesan—pledging Los Angeles' "complete cooperation with the duly constituted agencies of government engaged in destroying the forces of subversion within our country."

Delegates also approved a 1954 budget of \$477,338 and heard that their 1953 National Council quota had been paid in full.

#### West Texas

The almost 500 delegates reporting in at Church of the Advent, Brownsville, heard that the diocese hit another high in confirmations for 1953, adopted a budget of \$179,209, and held elections which named the Rev. Beverley M. Boyd of Uvalde, and Datus E. Proper of San Antonio, as clergy and lay delegates to the Anglican Congress in Minneapolis this summer.

In addition, the Council officially upheld its diocesan Department of Christian Education action regarding minority groups. The Department had declared its summer Camp and Conference center, Camp Capers,

open to all members of the diocesan family. The Council stated, "in our belief, race prejudice or discrimination solely on the ground of racial difference is inconsistent with the religion of Jesus Christ" and charged its Department of Christian Social Relations to carry on an intensive and vigorous campaign of education in the whole field of race relations.

The bishop reported to delegates a record 1,422 confirmations in the diocese, marked growth in building programs and the need to continue the movement "For the Renewal of the Church" launched last year. About this, the bishop said he was impressed with two emphases — small-group Bible study and home and family life.

#### Ohio

Delegates meeting in Trinity Cathedral, Cleveland, outdid themselves and pledged to National Council \$12,000 more than its quota, voted to affiliate with the Ohio Council of Churches, endorsed a Clinical Training Program to be inaugurated in June and held elections. New diocesan trustees are Richard Inglis and John Ford.

A highlight was a talk by Robert D. Jordan, executive head of National Council's Department of Promotion. Following this, the 137th Convention unanimously endorsed the "Builders for Christ" campaign and accepted National Council's proposed goal.

#### Arkansas

The largest number of delegates during the episcopacy of Bishop R. Bland Mitchell attended the 82nd annual meeting in St. John's Church, Helena, host for the 10th time. They voted to participate in the formation of an Arkansas Council of Churches, now being organized in the state; gave enthusiastic support to the "Builders for Christ" campaign; decided to conduct a drive for \$50,000 to go to the National Church, Camp Mitchell (diocesan conference grounds) and the Diocesan Development Fund.

Elected to his 12th term as diocesan secretary was the Rev. T. P. Devlin and to his 15th term as diocesan treasurer, W. A. Seiz. The Rt. Rev. Iveston B. Noland, suffragan bishop of Louisiana, preached the convention sermon.

#### Western Michigan

The Rt. Rev. Dudley Barr McNeil presided over his first convention (he was consecrated last July) which was the 80th for the diocese and attended by the Rt. Rev. Lewis Bliss Whittemore, who retired last year as bishop, and the Rt. Rev. William Lockridge Wright, Lord Bishop of Algoma, Ontaria, who gave the opening address in St. Mark's Cathedral, Grand Rapids.

The largest number of delegates in Western Michigan's 80-year his-



Diocesan officials at Atlanta annual council\*

tory accepted a new Canon that establishes the deanery system in the diocese, upped missionary pledges by \$3,000, voted to send National Council \$30,000, held elections and heard Bishop McNeil outline progress of the diocesan-wide building program during the past year. Two new missions were admitted and a third became a parish.

#### Atlanta

A reshuffling of the diocese's administrative set-up was the highlight of the 47th council at Holy Trinity Church, Decatur, with passage of a new canon that divides Atlanta into three convocations and another that provides for election of an executive board with staggered terms of office

and rotating membership.

Bishop Randolph R. Claiborne, Jr., reported the establishment of three organized missions, the advance of another to parish status, and 1,081 confirmations in 1953, and announced the successful completion of the nearly \$300,000 campaign for the Bishop's Advance Fund for meeting needs in diocesan expansion. The budget adopted includes \$24,552 for the diocese, \$118,200 for the Church Program Fund and \$40,414 for National Council.

#### Oklahoma

Delegates to the 17th annual meeting at Trinity Church, Tulsa, admitted two new missions and advanced another to parish status; heard that 994 persons were confirmed last year, almost a 10 per cent increase in communicant strength, and elected Mrs. Christine B. Gladden diocesan secretary and Carleton M. Greenman, treasurer. The Rev. E. H.

Eckel of Tulsa and William R. Robins are clergy and lay delegates to the Anglican Congress in Minneapolis.

After hearing of nearly \$2,000,000 worth of construction now underway in the diocese, the convention voted to go after an additional \$119,999 for diocesan and general church needs, including its share of the "Builders for Christ" campaign. Largest item in the diocesan campaign is \$80,000 to complete the drive begun a year ago for a \$150,000 student center at St. John's, Norman, to serve the University of Oklahoma.

Bishop Chilton Powell paid high tribute to Oklahoma's progress last year in building programs of individual missions and parishes as well as in diocesan projects.

#### DIOCESAN

#### Christian Education 'Plan' Seen Year Ahead in N.Y.

A flexible "five-year plan" for improving and coordinating Christian education is a year ahead of itself in the Diocese of New York.

Worked out by the Rev. J. Stuart Wetmore, director of the diocesan Department of Christian Education, the plan was explained by him to an experimental "Director's Forum" at the Cathedral of St. John the Divine, N. Y., attended by 30 parish directors of religious education and others with special interest in the field.

The forum itself is part of the plan, and by electing to make it a continuing feature in the diocesan program, its members provided a sounding board for the diocesan department a year ahead of schedule. Mr. Wetmore hadn't counted on its formation until "Year Two." Members will meet periodically to keep the department in touch with the thinking and needs of Christian education in the diocese and allow the department to interpret developments in its program and in Christian education in general.

Mr. Wetmore, a tall, bespectacled Canadian who was appointed to the post last year by Bishop Donegan, outlined some details of his plan's first two years and explained that the last three years will be given to intensifying the previous work and making necessary program adjust-

ments

At the end of five years, it is estimated, the department should be operating with maximum effectiveness, and Christian education in the diccese should be on a level with the best in the Church.

What is being done in the first

year

setting up of the department's five divisions—children's youth, college, leadership training, and adult education—each with its own chairman, regulations and five-year plan.

■ visits by the director to each parish and mission in the diocese for conference with clergy and religious

education leaders.

establishing a diocesan reference library on Christian education, with books, curriculum materials, and vis-

ual-aid samples.

- two parish life conferences (intentistive weekend conferences attended by four or five parishioners from each of a half a dozen different parishes) in cooperation with the National Council's Leadership Training Division.
- re-establishment of convocation teachers' institutes and the New York School of Religion.

conducting convocation curriculum conferences in May and June.

continuing such sucessful features of the diocesan program as the annual presentation service, summer conferences, Cathedral Youth Days and the Cathedral Workshop.

■ increasing promotion of Christian education through diocesan Department of promotion, parish pulpit, and

direct correspondence.

In the second year, besides continuing these activities, Mr. Wetmore plans to establish a religious education conference center for year-round leadership training, to seek agreement on standards for parish dayschools, and to increase promotion of such schools. Evaluation of the firshalf of the program will take place in the third year.

With the Rt. Rev. Charles F. Boyn

<sup>\*(</sup>L. to r.), first row, Frank E. Bone, Milledgeville, Finance Committee chairman; Bishop Claiborne, and Chancellor William C. Turpin of Macon; second row, the Rev. W. Russell Daniel of Rome, Council secretary; the Rev. Harry Tisdale, Decatur, host rector, and the Rev. Cecil L. Alligood, Atlanta, Standing Committee president.

, suffragan bishop, presiding, mbers at the first "Director's Fon" heard not only diocesan plans a report on progress by the Nanal Council's Curriculum Develnent Division, with the Division's ector, the Rev. Charles W. Sydnor, and the former director of the tional Department of Christian ucation, the Rev. John Heuss, recof Trinity parish, N. Y., present-details.

#### RMED FORCES

#### shop Pardue Asserts aplains Needed in Europe

In retrospect, Bishop Austin Pare of Pittsburgh had a half dozen ngs on his mind about his recent ir of Air Force bases in France,

rmany and England.

Now catching himself up on diocin business, the bishop took time give *ECnews* his impressions of S. Armed Forces personnel abroad, job they're doing, the conditions by face and ecumenical growth at ese military installations.

"I would say first," Bishop Pardue ote, "that the career flying officers d base commanders who lead our are extraordinarily high types American citizens. In consecration d discipline they seem to stand ghtly above private citizens of sim-

r responsibility."

The bishop said these leaders are oing everything humanly possible improve the living conditions of e men, but they are often frusated and blocked in many places in tance and North Africa. The Geran bases are mostly good."

Bishop Pardue believes that recreional facilities are "generally inadequate" and said that thousands of men find themselves without proper "off time" occupation and amusement.

He said the men themsleves "have a higher morale than our physical equipment would warrant, and paid tribute to the "top grade work" Episcopal chaplains are doing but he added, "there are not enough of them."

"Episcopalian troops are tragically neglected because we do not send more clergy into the service. Many of our air men are becoming converted to other denominations because they

are on the job."

But the bishop was deeply impressed with the "ever growing spirit of interfaith cooperation between Roman Catholics and Protestants and Jews" and concluded: "The U. S. Air Force and its ring of bases around Europe and Africa is in my estimation our life line of peace."

While he was still abroad, Bishop Pardue was particularly impressed with a program launched by the U. S. Chaplains Corps and known as the Spiritual Life Conference. In his last

bulletin, he said:

"On this occasion, the chaplains of all the nations of NATO were invited to confer together. It was most productive and nothing like this has happened in Europe since the Reformation, for it included Roman Catholic, Protestant and Jew. A subsequent conference is being planned in Brussels for this spring and all are praying that great things will

come out of this gathering. It is hoped that a spiritual note will be struck whereby chaplains will make a declaration of spiritual freedom for mankind throughout the world."

Later Bishop Pardue had a private conference with the Archbishop of Canterbury in London about the proposed Brussells gathering and said the Archbishop "was delighted with the news and felt that this was a fine program."

#### Dr. Price on Mission

Meanwhile, shortly after the Pittsburgh diocesan's return home, another Pennsylvanian took off for Europe with three Protestant clergymen to conduct a preaching mission to U. S. Air Force Bases during Lent. He is the Rev. Dr. Alfred W. Price, rector of St. Stephen's Church, Philadelphia.

Dr. Price, National Chaplain of the Military Order of the Purple Heart, is assigned six bases in Germany— Munich, Landsberg, Giebelstadt, Rhein/Main, Birkenfeld and Wies-

baden.

Each Mission will include evening services Sundays through Fridays with addresses during the day to wives' clubs, children's clubs, Sunday School teachers and staff officers' conferences. A good part of each day will be devoted to personal counselling and radio addresses will be given over the Armed Forces Network for Europe.

\*(L. to r.) George Cushing, vice-president of American Committee for the Brotherhood of St. Andrew in Japan and broadcaster, Radio Station WJR, Detroit; the Hon. Renzo Sawada, Ambassador from Japan and permanent observer to the UN; the Rt. Rev. Richard S. Emrich, Bishop of Michigan; Dr. Paul Rusch, and Lt. Gen. John Lee, president of the American Committee.



nbassador Sawada (second from left) during KEEP interview in Detroit\*.

#### **LAYMEN**

#### Retired General Named To American Committee

KEEP—the Kiyosato Educational Experiment Project, sponsored by the American Committee for the Brotherhood of St. Andrew in Japan—and the Diocese of Michigan found themselves interwoven in the news when the diocese became the focal point for three important events connected with the Church's unique experiment in teaching Christian democracy on the grass roots level in Nippon.

They were the Committee's annual meeting, held at St. John's Church, Detroit; a 10-day speaking tour of the diocese by KEEP's director, Dr. Paul Rusch, and Rusch's appearance before more than 1,200 clergy and laymen at the annual meeting of the diocese (see CONVENTIONS).

More than 130 KEEP committeemen and representatives, who attended the Committee's annual meeting from 20 states and Japan, reelected Rusch as director and named a former Commanding General of the Mediterranean Theater, retired Lt. Gen. John Lee, of York, Pa., as Committee president. Stuart Ullman, executive vice-president of the Chicago Rawhide Manufacturing Co., was re-elected treasurer, and four

vice-presidents were named - John Mitcheltree of Cleveland, Mrs. Rollin Chamberlin of Chicago, the Rev. Irwin Johnson of Detroit, and Douglas Turnbull, Baltimore and Ohio railroad executive. Bishop Henry St. George Tucker was re-elected honorary director.

In an address to the Committee, Rusch cited KEEP's contributions to Japanese rural life-providing the country with its first rural clinic, first rural public library and first rural experimental farm—as influential in combatting Communism and

holding Japan as an ally.

The director's sentiments were echoed by Renzo Sawada, permanent observer to the UN and Ambassador Extraordinary and Plenipotentiary of Japan, who declared: "To my way of thinking, KEEP is doing the job that the UN could and should be doing in the Far East, and (its) significance cannot be overestimated."

Further corroboration was added by Dr. Florence Powdermaker, U. S. Public Health Service representative in Japan, who observed that KEEP was "more effective than any other

comparable work."

Preceding the Committee's annual dinner, a CBS broadcast featured comments by Sawada, Rusch, Lee and Michigan's Bishop Richard S. Emrich.

#### Letter from Bishop Yashiro

While KEEP plans and activities were being discussed in Detroit, J. Holbrook Chapman, of Wittman, Md., chairman of the Bishop's Committee of Episcopal Laymen of the Diocese of Easton, announced the receipt of a letter from the Rt. Rev. Michael H. Yashiro, Presiding Bishop of Japan. thanking the laymen for a \$200 contribution sent for the purchase of new vestments.

"It is really a grand present for me," the bishop wrote. "At once I ordered a cassock and rochet.'

#### Other Laymen Speak Up

Laymen also took the rostrum in New York where Gen. Lemuel C. Shepherd, Jr., U. S. Marine Commandant, addressed the 67th annual dinner of the Church Club of that city, and two laymen and a rabbi mounted the pulpit at historic Trinity Church to define, in lay language, "What My Religion Means to Me."

Speaking before 600 members and guests at the Hotel Plaza, General Shepherd, who shared speaking honors with New York's Bishop Horace W. B. Donegan, asserted that aims of American military service are allied to principles of Christianity. "Communism," declared the Ma-

rine commandant, "will not admit such things as individual dignity for all men. Naturally, it has plans for the destruction of our military forces, but it also has plans for destroying our Christian religion. . . .

In the face of these perils, one thing stands above all else: our ultimate strength lies in our faith. . . .

(On the eve of a survey trip to Puerto Rico and Haiti—from which he has now returned—Bishop Donegan told the laymen that it is not for the Episcopal Church to bemoan the rapidly changing character of New York City, of which the influx of thousands of Puerto Ricans is one



Director Osborn

conspicuous illustration, but "to consider how adequately the Church is adapting itself to meet the challenges of the changed situation. . . . ")

#### Bristol Speaks at Trinity

Following closely on the heels of talks by "Red" Barber and Basil Rathbone (ECnews, Feb. 21), came two laymen and a rabbi to add their contributions to the series of short midday talks being given in the famed edifice at Broadway and Wall Street.

"Like many other businessmen," observed Lee Bristol, Jr., youthful Bristol-Myers Company executive, "I try in my own experience, in my own career, to find my vocation, the vocation of my daily work and what I feel my faith in Jesus Christ leads me to conclude I am supposed to do.

"And like a great many other Christian businessmen," he continued, "I suppose I find myself jumping the track very often and often failing to see the tie-in between the faith that takes me to an altar on Sunday morning and all the job situations which develop during the week.

"And then what happens? I think one of two things. Either I see again in the repeated reminders in the New Testament that our Lord called lavmen, not just clergy, to be His witnesses, or I see in the example of Christians like yourselves, and others

around me, that perhaps they are doing what I myself ought to be doing."

The young executive then cited two examples of what "other Christians" were doing, that he said particularly inspired him. He told of a group of businessmen who met once a week without fanfare to "ask what each one has done during the past week to bring Christianity more into the everyday business life of down town New York." He also reported on 'The Unorganized League of S lence,' which, he said, "has no meny bership cards, no membership dues no committees."

"You," he told his listeners, "may be a member of it and don't know it You are automatically a member i you will agree on a day-to-day basis in your business life to stop for a least five minutes in the middle of the day and try to shut out the telel phone calls and not think too mucle about the snarled traffic outside on the shoving on the subway, and as in a sense, 'What would You have me to do?' . . ."

"Religion is more than prayers and music and sermons," observed the Rev. Dr. Julius Mark, rabbi of Congregation Emanuel and the only mid day speaker not a layman.

"Religion cannot be successfull" rejuvenated," prophesied the Jewis preacher, "unless it is first reborn in

its truest temple, which is the home "We must begin," he concluded "not with the child but with our selves, for religion, in the last anal ysis, cannot be taught, it must b caught."

#### Hope of the Free World

Recalling the "influences that have given my life direction in the past -his mother's early teaching, edit cation in an Episcopal preparator school and matriculation in college where "many inner and outer de bates led me to know there is nothing irreconcilable between religion are other aspects of life"—Lewis B. Cur ler, Trinity vestryman and personn executive in a large financial organ ization, called on Christians in th face of present-day challenges 1 "speak up and explain and express our faith whenever given the oppo tunity."

Pointing out that Western civilization tion was founded on the redemptive concept of Christianity, Cuyler con

cluded:

"It is now our Western civilization that is the hope of the free world indeed, of the whole world, even be hind the Iron Curtain."

#### New Responsibilities

High on the list of new lay a pointments were the naming of I Sterling Osborn (see accompanyin photo), formerly with the Vocation Rehabilitation Division of the Call fornia Department of Education.

the new director of San Franco's Canon Kip Community House; promotion of Theodor Oxholm of opus, N. Y., from assistant treasor of the Diocese of New York to asurer, succeeding R. H. Mansd, who held the post for the past years; the election of Chester A. de, Los Angeles bank executive I general chairman of the Episco-Advancement Fund campaign in thern California, to fill the unpired term of the late W. Coburn ok on the Board of Trustees of Church Divinity School of the cific; and the selection of Episvalian Nathan M. Posey, president Harvard University, to be presiit and board member of the Amerin Association of Theological rools Fund, Inc., by which a prom of one-year fellowships will be tituted to "encourage outstanding ing people to consider the min-ry as a career."

The program, initiated and anced under a pledge of up to 10,000 a year for an experimental 'ee-year period by the Rockefeller others Fund, is directed toward lege undergraduates and recent iduates, who are not prepared to ke the usual commitment involved entering study for the ministry t are sufficiently interested to dete a year at a theological school their choice among the 76 schools ly accredited by the Association, th the feeling, according to Assotion president, Dr. Edward H. berts, that "regardless of what eer they may ultimately elect, we el that seminary experience will p them to contribute to the religis strength of the country.'

#### EDUCATION

#### ewanee Alumni Chapter ears Trinity's Dr. Heuss

Looking forward to their alma ter's 100th anniversary in 1957, embers of the John H. P. Hodgson apter of the Associated Alumni of e University of the South met rently in New York's Harvard Club toast their school and its viceancellor, Dr. Edward McCrady, to esent three medals and to hear at turned out to be a muchralded statement on education by . John Heuss of New York's hiscic Trinity Church.

"I submit to you," the New York ctor declared, "that it is both the agedy and the travesty of much solled higher education today that it ables us to minister to most of the perficial needs of men magnifintly, and is hardly aware that its complishments are merely super-

lal. "The mark," he continued, "that ould distinguish genuine education om this spurious modern mon-



Trinity's Dr. Heuss (l.) and Sewanee's Dr. McCrady at alumni dinner.

strosity is the capacity to heal the broken, to reconcile the alienated relationships of men."

Dr. Heuss, who received an honorary doctor of divinity degree from Sewanee in 1951, pointed out that a three-fold balance is necessary—between science, philosophy and religion -if a college education is to do the job it dedicates itself to do. He congratulated his listeners for having "the enormous good sense to attend one of the smaller colleges of the land (where) whatever hope remains for higher education to retain and develop its capacity to deal with the fundamental problems of human existence is most strongly alive . . .

#### Medal for Dr. McCrady

Sharing the rostrum with the noted New York clergyman, Dr. McCrady reviewed the school's progress during the past year and outlined goals for the forthcoming Centennial Celebration. He also received one of three Bi-Centennial Medals presented by Chaplain John M. Krumm of Columbia University and given by a Columbia alumnus, in memory of the founder and re-founder of the University of the South and the founder of St. Luke's School of Theology, each of whom during his lifetime received an honorary degree of doctor of sacred theology from the institution on Morningside Heights.

Presented to the vice-chancellor was the re-founder's medal, given in memory of Bishop Charles T. Quintard, who was the school's first vice-chancellor.

James P. Polk, a guest of the chapter, was presented with the founder's medal, given in memory of his great grandfather, Bishop Leonidas Polk, and the Rev. Moultrie Guerry, former chaplain at Sewanee and now rector

of Old St. Paul's Church, Norfolk, Va., with the DuBose medal, in memory of Dr. William P. DuBose, the university's first chaplain and founder of the School of Theology.

Among other dignitaries at the speaker's table were Bishop Benjamin M. Washburn of Newark, Dean James A. Pike of New York's Cathedral of St. John the Divine, Dr. J. V. Langmead Casserley, associate editor of Episcopal Churchnews, and Dr. W. Norman Pittenger, ECnews contributor, both of the faculty of New York's General Theological Seminary, the Rev. Roger Blanchard, head of National Council's College Work Division, and Dr. Clifford P. Morehouse, trustee of the Cathedral of St. John the Divine and vestryman of Trinity Church.

Dr. Pittenger presented Dr. Heuss with a souvenir letter-opener. Members and guests were welcomed by the chapter president, John H. Duncan.

#### Gifts, Scholarships, Awards

Sewanee also made the headlines with the announcement of 1953 gift income and the establishment of new

scholarships and awards.

Contributions totaling \$716,625, representing a 32 per cent increase, were received last year, according to Bishop Frank A. Juhan of Florida, chairman of the school's Centennial Fund, which opened Jan. 1, 1953, with a goal of \$2,800,000 by June, 1957, slated for "seven major structures and an increased endowment." A gift of \$71,580 from Mrs. Alfred I. du-Pont, earmarked for the school's permanent endowment fund, with the intention that the income be used to raise faculty salaries, closed the year's fund raising.

Also established at the University of the South was a George Catlett Marshall Gold Medal for History, and three Kemper Foundation (Chicago) insurance administration scholarships, valued at \$3,000 each.

The Marshall Medal, to be awarded to a member of the graduating class for excellence in history, was made by anonymous donor Dec. 31, but announcement was withheld until Jan. 19, the birthday of another famous general, Robert E. Lee, because the school was then in Christmas recess.

The Kemper scholarships carry the stipulation that the student "will work in an insurance office during summer vacations and, after graduation, will be assisted in finding employment with a mutual insurance company . . ."

#### Yale Episcopal Center

Furthering its college work, the Diocese of Connecticut broke into the news with the announcement that it had purchased from Yale University a three-story frame house as a permanent headquarters for its work there.

The house, at 88 Trumbull Street, New Haven, will become a permanent residence for the Rev. Richard H. Wilmer, Jr., chaplain to Episcopal students, representing about one-third of the student body. The purchase is part of the diocese's Episcopal Development Program, started two years ago to meet expanding needs.

#### Director, Headmaster Named

Linked under the general heading of Christian education, though in divergent fields, was the promotion of two Episcopal priests to positions of greater responsibility

of greater responsibility.

The Rev. Dr. Cyril C. Richardson,
Washburn Professor of Church History at New York's Union Theological
Seminary and a native of London,
England, was named Director of
Graduate Studies, succeeding Dr.
Frederick C. Grant.

In Gladstone, N. J., the Rev. William N. Penfield (see accompanying photo), became headmaster of St. Bernard's School, a diocesan institution. The young (29) clergyman moved up from chaplain and master of the lower school upon the retirement, due to illness, of the Rev. Robert L. Clayton.

#### CLERGY

#### Retirement of Bishop, Awards in Spotlight

Three bishops and several clergy made the headlines recently as one diocesan retired after 30 years in the episcopate, another announced that he was entering his final year of active service and a third received an award for distinguished community service.

Two young priests were named outstanding men of the year by their fellow citizens, another was named to what is believed to be the first canon theologian post ever created in an American cathedral, and a fourth became the executive secretary of one of the Church's busiest provinces.

In Bethlehem, Pa., the Rt. Rev. Frank W. Sterrett marked his retire-



Headmaster Penfield

ment after a 30 year episcopate at a diocesan Service of Thanksgiving, Jan. 31, at St. Stephen's Church, Wilkes-Barre, where he was consecrated and had served until his election as bishop coadjutor in 1923. He became diocesan in 1928.

Born in Middleport, N. Y., 69 years ago, he spent his entire ministry in the Diocese of Bethlehem. He was succeeded by his bishop coadjutor, the Rt. Rev. Frederick J. Warnecke.

Retirement gifts included a new automobile, a large purse of money and a bound volume of letters from 120 members of the House of Bishops, the bishops of the Moravian Church in Bethlehem, a bishop of the Polish National Catholic Church, the governor of the commonwealth, the president of Lehigh University and the executive secretary of the National Council of Churches.

In Rhode Island, the Rt. Rev. Granville G. Bennett, diocesan since November, 1946, announced he would retire, Jan. 1, 1955. He became auxiliary bishop of the diocese in 1935 and suffragan in 1939. He will be succeeded by Bishop Coadjutor John S. Higgins.

#### Award to Bishop Gilbert

Meanwhile the Rt. Rev. Charles K. Gilbert, retired Bishop of New York and former president of the Protes-

tant Council, received that organization's "Distinguished Service Award" given "with affection and gratitude" and on behalf of "all the Communions" in the Council.

The award was made a few days after the bishop withdrew from the presidency of another city organization—the Civic Affairs Committee—in disagreement with the dismissal of the Committee's executive secretary and with the methods of a professional fund-raising organization hired by the group.

The bishop was joined shortly in his resignation by another distinguished New York clergyman, the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine who announced his withdrawal, along with that of Rabbi Edward D. Klein, of the Stephen Wise Free Synagogue, then later recanted.

In his original announcement, the dean said he had been inactive of late because of "increasing doubt as to the direction of things" in the Committee's activities, and expressed concern that the non-partisan character of the Committee was being lost.

"My suspicions," he wrote in a letter addressed to Victor Ridder, the Committee's administrative chairman, and later made public, "were not particularly relieved by the revelation in this morning's papers that in reading Rep. Javits' message at the Tuesday luncheon, there was deliberately omitted the paragraph outlining the challenges before the present city administration and warning against undue Tammany influence."

A later joint telegram to Ridder signed by the dean and Rabbi Klein

read:

"This is a joint wire because the press has coupled our action regarding the Civic Affairs Committee. We are gratified by assurances from the leaders of the Civic Affairs Committee that efforts are being made to reintegrate Bishop Gilbert into the works, for we were among those who urged him to accept the presidency in

the first place.

"We are further assured, by the invitation to Congressman Javits to deliver his full address before ar open meeting of the Committee or Monday, that every effort is being made to effect as broad a base of operation as possible as a safeguard against partisanship. Our resignations were motivated solely by these matters and neither by the allegations of Mrs. Duke (the dismissed employee) nor the retaining of public relations and fund raising council as the press implied.

"We now feel that we may retract our letters, hopeful that the Civid Affairs Committee can prove itself in action. We wished in no wise to impugn the present leadership, but offer whatever cooperation we can render and the alertness to help avoid any partisan use of the organization

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EDISCODAL CHIIDCHNEWS MARCH &

"Although we still hope the clergy will join hands across the faiths to allumine the norms of all civic endeavor, we agree there is need for the Civic Affairs Committee as an instrument for civic betterment along completely non-partisan and non-political lines.

"We invoke God's blessing upon such endeavor.

#### "Outstanding Young Men"

Two of the Church's younger priests (both 33 years old) have been named by the Junior Chambers of Commerce in their respective communities as "Outstanding Young Men of 1953."

They are the Rev. Lester B. Thomas (see accompanying photo), vicar of St. Paul's Church, Greenville, Mich., and the Rev. Bennett J. Sims, rector of Baltimore's Church of the Redeemer.

Arriving at St. Paul's in July, 1951, Fr. Thomas—the first resident clergyman in more than 30 years—found a church building and a parish house, but no Church School, no choir, no organist, no altar guild, no acolytes' guild, no women's organization, no men's organization, and an anti-Episcopal feeling in town. Church attendance averaged seven.

Today the church has 225 members and a Church School with 80 pupils. There are also two organists, a choir, acolytes' guild, altar guild, Woman's Auxiliary, Churchmen's group, Girls' Friendly Society, and the town has changed its attitude.

Fr. Thomas is active in community affairs, serving on the draft board and as an AA advisor. He also holds membership in several civic organizations.

Mr. Sims abandoned a business career to enter the ministry and is



Fr. Thomas: "Young Man of '53." EPISCOPAL CHURCHNEWS, MARCH 7, 1954

reaping a remarkable harvest in his first cure. Appointed curate in January, 1949, and rector two years later, he has enlarged the church rolls to the extent that at one time three full services were necessary every Sunday in order to accommodate the worshippers. The completion of an extensive building program has enabled the number to be reduced to two.

#### New Canonry Established

Named to a new canonry established by statute at the end of 1953 by the trustees of the Cathedral of St. John the Divine in New York City is the Rev. Howard A. Johnson, Visiting Fellow of St. Augustine's College, Canterbury, England, who will become the first canon theologian in the cathedral's history—in fact possibly in the history of any American Episcopal cathedral—on Sept. 15. His installation is scheduled for early October, with Canon Theodore O. Wedel of Washington's College of Preachers slated to deliver the installation sermon.

A native of Iowa and graduate of UCLA and Virginia Theological Seminary, Mr. Johnson was formerly associate professor of theology at the University of the South. He has obtained the degree of master of sacred theology, with highest honors, from New York's Union Theological Seminary and was the first American to be admitted as a candidate for a doctorate degree in philosophy and theology at the University of Copenhagen. During the summer of 1952, he lectured at 22 Japanese universities. As canon theologian, he will head the educational program of the cathedral.

Also in the field of new appointments was the naming of the Rev. Elsom Eldridge, of Nashua, N. H., editor of The New Hampshire Churchman, to be executive secretary of the Province of New England, succeeding the Rev. Jonathan Mitchell, who resigned to become vicar of St. George's Church, Durham, which ministers in large part to students at the University of New Hampshire. A native of Washington, D. C., Mr. Eldridge has been rector of Nashua's Church of the Good Shepherd since 1944. Before that he served for three years as rector of St. Matthew's Fairbanks, Alaska.

Other appointments included: the Rev. Harry B. Lee, of St. Helena, Napa County, Calif., named associate dean of St. James' Cathedral, Fresno, in the Missionary District of San Joaquin; the Rev. Albert W. Van Duzer, rector of Grace Church, Merchantville, N. J., who resigned as Youth Advisor to become president of the diocese's Youth Consultation Service; the Rev. Allison H. Baer, named assistant to Dean Sherman E. Johnson of California's Church Divinity School of the Pacific, in charge of fund raising for the school's "Builders" program, by which cur-



Canon-elect Johnson

rent operating expenses are maintained and necessary expansion undertaken; and the Rev. Chad Walsh, faculty member at Beloit (Wis.) College, and an editor of *ECnews*, who will lead the seven-day annual Hood Conference of the Province of Washington, to be held in June at Hood College, Frederick, Md. The conference theme: "Christ and His Modern Rivals."

#### Clergymen Honored

Two clergymen—one posthumously—were honored recently in actions at differents ends of the country—Los Angeles and Long Island.

At the 16th annual convention of Los Angeles' House of Young Churchmen, a pledge of \$15,000 was made to support the diocese's plan to erect a chapel in Tohoku, Japan, in memory of the Rev. Robert M. Crane, youthful chaplain who served churches in Southern California before he was killed in action in March, 1952, in Korea. The chaplain planned to do missionary work in Japan after leaving the army.

In Freeport, L. I., the Rev. Reginald H. Scott marked two milestones in his religious life, Feb. 25. At a dinner held in the local high school, the 73-year-old clergyman—a native of Ontario, Canada, and son and grandson of ministers-commemorated 50 years in the priesthood and 40 years as rector of the Church of the Transfiguration. The Long Island priest has been chaplain of the Freeport Fire Department and the Spartan Masonic Lodge. He was a founder and first president of the Freeport Inter-Faith Clergy Organization and helped found the town's Memorial Library, which he has served as president and trustee.

## THE CHURCH OVERSEAS

#### Race Relations Attitude In So. Africa Criticized

Christians in South Africa have come under a double-barrelled attack from two different parts of the world—Southern Rhodesia and London—because of attitudes towards Holy Communion and marriage. The real issue: The Church's unceasing job of bettering race relations. The critics: An Anglican bishop and an Anglican priest. What was said:

At a meeting of the diocesan synod in Salisbury, Southern Rhodesia, by Bishop Edward Francis Paget: "If all our European communicants were prepared, as they should be, to accept the ministrations of our African as well as our European priests and to recognize them as one fellowship, regardless of their race, it would be much easier to meet the needs of our

"But such is not the case," Dr. Paget, the Bishop of Mashonaland, continued, "and, owing to the reluctance and even resentment of so many of our European members to accept Holy Communion at the hands of a duly ordained priest of the African race, it is essential to carry a far greater number of European priests that we do at present."

#### On Multi-Racial Basis

He tempered his criticism by saying that the Church should be thankful for a steady improvement in race relations, especially within the Church, and in the lot of the African over the past years and added:

"For a very long time, the Church in Southern Rhodesia has held its synods on a multi-racial basis with an increasing number of African representatives, with an increasing ability by them to participate in the discussions, and with an increasing—and increasingly spontaneous—fellowship between us." But the bishop said, "It is true—and needs restating—that no member of the Church whatever his race can ever be barred from attending worship in any Anglican church of the diocese."

In another report, a strongly-worded sermon delivered in London attacked the "foul policies" of the Government of South Africa in the matter of race relations, demanded that Christians stand in the forefront of the fight against the color bar, and called Christian acceptance of interracial marriages the "acid test of our behaviour towards Africans," RNS reported.

The Rev. Canon Lewis John Collins, chancellor of St. Paul's Cathedral, sharply criticized recent aspects of Britain's own colonial policy, particularly scoring "the banishment of Seretse Khama, the terrible injustice

of our policy in Kenya, the enforcement of federation in Central Africa against the expressed wishes of the African people, and now the banishment of the Kabaka of Buganda."

(Khama, hereditary tribal leader in the Bechuanaland Protectorate, was ousted and exiled to London after he had married a British woman. The Kabaka, ruler of a province of Uganda, was exiled for opposition to British policies.)

Canon Collins' comments on interracial marriage apparently stemmed from his opposition to the banishment of the African tribal leader on those grounds. He told St. Paul's congregation: "If we believe that all Christians are members of the body of Christ, how can we oppose mixed marriages between Christians, whatever may be said about marriages between non-Christians?"

"The Church as a whole has declared itself opposed to every form of racial discrimination. Resolutions galore are passed at synods and councils, but however commendable these pronouncements might be, the African will really judge our integrity not by what we say, but by our behaviour toward him and our response to his aspirations." Canon Collins called on the Church to practice what it preached and warned that the African was losing confidence in British justice.

#### Trouble in Columbia

Meanwhile, things haven't been going too well in Colombia, South America, between Protestants and the government of that predominantly Roman Catholic country. (It started with a circular letter issued by the Colombian government last September.)

The effect of this letter, Colombian Protestants said, would be to remove Protestant pastors and missionaries from 18 regions of the country having more than a million inhabitants and would result in the closing of dozens of primary schools and health centers

Earlier the Protestants (officially the Evangelical Confederaation of Colombia) had reported that since 1948, some 51 Protestant men, women and children had been "murdered because of their religious faith," 73 churches destroyed or damaged and 110 mission schools closed. Following this report, the Protestants made a world-wide appeal for the prayers of fellow-Christians.

As a result, an open letter to Colombian Protestants was adopted by the General Board of the National Council of Churches at a recent bimonthly meeting. It strongly condemned this persecution, saying the situation was contrary to the Constitution of Colombia and to its admin-

istrative policies of the past 50 years; violated the agreement recorded in the 1948 Charter of the Organization of American States, and was in conflict with the UN Declaration of Human Rights which Colombia supported.

#### Effect on Solidarity

The NCC letter also stated the decree seemed to be contrary to a December statement by Pope Pius XII who emphasized that "the duty of repressing moral and religious error cannot be an ultimate norm of action" and may not be justifiable if it conflicts with a "higher and broader good."

NCC concluded: "We are making this letter known to our fellowcountrymen. We wish them to know



Queen Taps Cornerstone

of your distress and your loyalty your restraint and patience under severe trial. We wish them to consider the effect of such a situation on the solidarity and peaceful cooperation of the peoples of the Western

Hemisphere . . ."

The Colombian government, however, denied Protestant charges of persecution and, after an investigation, sent a circular letter it said was the government's "final instructions' on the subject to provincial governors and other authorities. It boiled down to this: Non-Catholics in Colombia cannot promote their own denominations or propagandize outside their places of worship. Protestant missionaries are specifically barred from performing any public missionary or

education work except for children

of non-Catholic foreigners. The re-

strictions, the government said, were

in accord with a 1938 agreement.

#### onderful Courage

Closer to home, the congregation a Canadian Church are probably ill applauding the wonderful cour-ge of their rector who, though a ctim of polio, had a sermon recorded or them, timed to the artificial espiration of an iron lung.

Since last September the Rev. aurice Hardman, rector of the An-ican Church of the Ascension, tonewall, has been in an iron lung a Winnipeg Hospital, 25 miles way. His sermon had been intended a Christmas message but he conacted a heavy cold just before exording time and it had to be de-yed for fear the patient might evelop pneumonia—an ever-present anger for iron lung polio patients. D. R. P. Coates, Winnipeg, public elations officer for the Manitoba elephone System, made the recordig and set his loudspeaker up in the ulpit of Mr. Hardman's church at an vening service. He explained the difculties under which the recording as made, then played the sermon hich was 19 minutes and 55 seconds

Mr. Hardman's voice was husky ecause of a tracheotomy operation nd his delivery slow because it had be timed to the artificial respiraon of the iron lung. But, as the cople's warden, E. F. Dyer, put it, you could almost fancy seeing him tanding there in the pulpit."

Mr. Hardman had thought the sernon out during the day, his wife vrote it down from dictation when he visited him evenings, and, during he recording, the rector read the ermon from notes which Mr. Coates eld, upside down, in front of the ninister. . . .

#### tround the Globe

In Wellington, New Zealand, Queen Clizabeth II laid the foundation stone or an Anglican Cathedral there in eremonies presided over by Archpishop Reginald H. Owen, Primate. eaders of other major communions ttended. The cathedral will cost 100,000 pounds (\$1,400,000) and is expected to be finished by 1956. At present, Anglicans there have only a athedral church.

In Geneva, Switzerland, the World Council of Churches has reported that n 1953 it resettled a total of 8,881 refugees; disclosed increases in resettlement over the previous year in Canada, Australia, Brazil, France and Turkey as well as gains in 24 other countries. A total of 2,604 European refugees were moved from the interior of China through Hong Kong o new homes in other countries. . . .

In Istanbul, the Turkish governnent has announced that Greek Orthodox Church lands are being returned to the Church. These titles to build-ngs and lands belonging to the Greek Church have been in State custody

or nearly 30 years.

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## NEXT ISSUE THE STORY OF THE EPISCOPAL CHURCH IN SAN FRANCISCO

BY CLIFFORD DOWDEY

Distinguished American Novelist and Historian

## A Practical Proposal

"THE TIME is here for the world's greatest religions to stop concentrating on their differences, to spotlight the clear and great principles on which all agree (and which the Kremlin abhors), and to launch a world 'Crusade Of All Faiths'." So writes Mr. Edward W. Barrett, an expert on psychological warfare and former assistant Secretary of State for public affairs, in This Week Magazine

(Jan. 10).

He is a deeply worried man, seeing Communism as a deadly threat to liberty loving and God-fearing people. He rightly understands that the struggle with Communism is essentially a spiritual one. This being so, Mr. Barrett feels that the best weapon against Communism is common religious faith and action. But as he looks around the world (or in an encyclopedia) he finds that there are many religions competing with each other. Being a very practical man, this pains him. He cannot see any sense in it in view of the distress of the nations. Then too, a world so divided religiously cannot present a common spiritual front to godless, aggressive, cynical Communism.

Mr. Barrett maintains that the great religions of the world are far more united on basic doctrines than most people realize. Specifically, he says that all the great religions agree on certain "clear and simple beliefs" which are:

The dignity of the individual. The brotherhood of man. The Golden Rule. The fatherhood of God.

This being so, why cannot the great religions get together in a Crusade of All Faiths to bolster the sagging faith of the world's millions; to pray for the oppressed; to send messages to people behind the Iron and Bamboo curtains about basic beliefs? To do this, religious leaders need do no more than to concentrate on agreements in doctrine and stop quarreling over differences. Then, Mr. Barrett claims, a joint program for a spiritual crusade could be prepared within a week's time.

#### Has Never Worked

This concern does great credit to Mr. Barrett's heart. But there are practical difficulties which this practical man does not, or will not see. His is the attitude of so many "practical" men when dealing with systems of thought and religious doctrines. They are usually most impatient of subtle distinctions between ideas and cannot see why a workable religion or system of philosophy cannot be constructed by taking the best of all and putting them together.

Mr. Barrett disclaims any desire "to fit all faiths into a common mold" but the direction of his argument is toward that end. His position is a form of

eclecticism, which is the choosing of doctrines from differing systems of thought or belief to create on acceptable one. This is an old solution which ha never worked and therefore cannot be practicable

For example, when Rome through military conquest brought under her rule many different nationand cultures, her great problem was how to stabilize the Empire and to weld into a unity heterogeneous elements. Political unity was not enough. It was desirable, if possible, to work out a common way of thinking. At that time Greek ideas influenced people everywhere, but there were several conflicting schools of philosophy.

#### Shrewd Compromises

The Roman, in contrast to the Greek, was in tensely practical, caring little for philosophy, and could not deal with subtle metaphysical distinctions To the hard-headed Roman, the disputes of the phi losophers were really unimportant and could easily be settled by shrewd compromises. Unable to wrestl with fundamental principles, he could not see why all philosophies could not be brought into one system of thought. His concern was not so much with wha was true but with what was useful and workable The great Roman orator Cicero, among others, gav much time and thought to the scheme. This eclect cism was shallow, unbelievably naive, devoid of lif and inspiration, and without comprehension of basi issues. It failed abysmally. Historical experience alone would indicate that Mr. Barrett's proposal unrealistic for the reasons just indicated.

Then, too, the great agreement he sees on "clea and simple" beliefs just does not exist. Pantheistic religions cannot possibly teach the same thing about God, man and ethics taught by theistic religions. One moral principle apparently held in common, lik the Golden Rule, does not mean that all religion have basically a common ethic which gives them the same foundation for a crusade. Also, not all religion are equally interested in evangelism.

A common faith, or even just a Crusade of Al Faiths, cannot be achieved by a conglomeration of ideas which may look alike to the undiscerning but are fundamentally different. The "practical" man has little use for theology. In this case, it seems that there is not as much interest in truht as in finding suseful tool against Communism. Too much it ignored.

#### Only Look Practical

There is much loose thinking along this line, a though spiritually hungry people can be fed by a Irish stew of religions made out of materials which do not mix. Remember the float representing religion in President Eisenhower's inaugural parade? Standing for all religions, it had the symbols of none, and

ooked like nothing whatsoever in heaven above, or in the earth beneath, except possibly an oversized model of a deformed molar left over from some lental exhibit. These "practical" ideas are not practical. They only look that way to people who cannot,

or will not, wrestle with basic principles.

Above all, there is the problem which a proposal like this poses for a Christian. Jesus Christ is left out of this Crusade of All Faiths for the salvation of the world from Communism because He is not acknowledged by all faiths. This is a tacit denial of the Christian faith which holds that Jesus Christ is the Lord of all and the Saviour of all. How can a Christian ever enter into any scheme which takes no account of Christ? Does being "practical" mean saying, "Away with this man" if He stands in the way of utopian schemes of "getting together" to save the world? Without Christ there is no saving of the world.

#### Unity Though One Faith

In the light of the intense desire to preserve freedom, the Christian has to remember the words of Him through Whom we gained our freedom: "If ye abide in my word, then are ye my disciples; and ye shall know the truth and the truth shall make you free. . . . If therefore the Son shall make you free,

ye shall be free indeed."

If we want unity in the struggle against the rulers of the darkness of this world, against spiritual wickedness in high places, we cannot find it in pooling all faiths. We find it through one faith in one Lord and Saviour of all. Christianity is not interested in merging all religions, but in making everybody a Christian. Crazy as it may sound to some, this is the one workable plan for world salvation. We are more interested in what is true than in what will work, for what is true will work in the end. If Jesus Christ is indeed the Saviour of the world, then it must be that the nations will be saved by bringing all people to Christ. Christians must never forget that, no matter what plausible schemes may be advanced to convince us that some other way is better and more practical.

#### Read A Book During Lent

IT HAS been said before in these pages that, in general, Episcopalians have only the vaguest notions about Christian doctrine, and that year and year out most members of our Church never read a book dealing seriously with the Christian faith.

Now, during Lent, is a good time to shed that indifference, and to get in step with many readers who find valuable guidance in Christian books—particularly those that are wisely selected or recommended.

In this issue are reviews of books which may help

an uninitiated reader take a big forward step in the right direction. Apparently, there is a thirst for Christian knowledge amongst the majority of readers today, since best-seller lists show a constant demand for religious books.

As a matter of fact, it is pointed out by the author of an article in this issue that the two top bestsellers in the fiction field during 1953 were books of

a religious nature.

Perhaps it is not unfounded to say that the average Episcopalian is a highly literate person in almost "everything except the most important," as one wit has written. Would it not be a wonderful thing if that were not true?

One way to overcome the deficiency: Read a good Christian book during Lent, and you will undoubtedly discover that there has been something missing for a long time in your reading habits, that such a practice may well be just the thing needed to bring a quickening in your Faith. Remember: A Church weighted down with a high proportion of "illiterates" will always find the going difficult.

#### MEDITATIONS AND MUSINGS

By ERIC MONTIZAMBERT—

'N HIS magnificent L'Study of History' Arnold Toynbee speaks of Pentecost as the most crucial turning point in the story of mankind. No believer will question this statement of the obvious. Yet many a theologian is uneasy because of the tendency of modern man to forget that 'faith' and 'behavior' constitute an integration alone productive of the Christian life. Men, in large numbers, have forgotten Pentecost as the key to both the understanding and the living of the believing Way.

This in part is because we have lost our awareness of the reality of the Holy Spirit. We think of Him not as a Person, but rather as a sort of pervasive influence: an emanation from what is vaguely called "the

spirit of man"...the "good in all of us"...a misconception of the Prayer Book's mistranslation in the prayer 'For all Conditions of men'. While the book reads "in fellowship of spirit, in the bond of peace, and in righteousness of life," St. Paul really wrote "in the fellowship of the Spirit"...the Spirit Who is the creative source of all that is known as Christian Character with its blessed and joyous fruits.

It is the Holy Spirit Who "sanctifies us". It is He who endows us with those special gifts that lead us towards spiritual and moral wholeness. And so, that we may come to know Him more truly, we shall in the weeks to come meditate and muse upon "the fruits of the Spirit" as St. Paul names

them for us.

While scientists test their skills on man-made power within the walls of a great plant, and as the spread of the atomic age quickens, another force is bursting at the seams in . . .

# THE FAITH AT OAI

HOW DOES the Church fare at Oak Ridge, Tenn., the self-styled "Cradle of the Atomic Age," and is prayer perhaps more necessary there—where scientists peer into the future—than in most places?

As the nation's largest atom center, Oak Ridge rightly bears its title—and therefore it might be assumed that it is one of the citadels of present-day pragmatic thinking. To some extent, this is so.

But at Oak Ridge there is some-

thing more.

A mark of another force at work is seen in the fact that every Oak Ridge church group has outgrown its building. Nor are these buildings ancient; the first of them was erected in 1950. There has been a slight increase in the city's population, but

not nearly enough to account for the upsurge in church attendance.

St. Stephen's Episcopal Church is no exception to this Oak Ridge trend, and the Vestry is now considering plans for enlarging the parish house to meet the needs of the teeming Sunday School. The nave has been filled to capacity at morning prayer services, and plans are being made to equip a little-used balcony to serve as an adjunct to the nave.

How does St. Stephen's in Oak Ridge differ from the average parish, if such a parish ever existed? There are three major differences. Visitors in Oak Ridge are struck with the absence of older people. St. Stephen's is made up of mostly young married people whose children are now of school age or younger. For funeral conducted by the Rev. McGregor, the rector, there as baptisms. The rector looks on limited age group with mixedings. It is a young and vig parish, and its members learner ministry of work in the construof many of the church building's nishings. On the other hand Stephen's young people are group in some part insulated from realities of aging and death, grandparents and other relative quently are far away. And Stephen's could use the couns older men and women—as we their greater leisure.

The second way St. Step differs from the average part that its members are largely

Rector and some of more than 300 Sunday School pupils.



St. Stephen's Church-not one member of forming



EPISCOPAL CHURCHNEWS, MARCH 7, 1954

DIXON JOHNSON

# IDGE

teconomic group. Almost all of hily units are headed by men re salaried workers in the energy plants. Consequently, eare no \$5,000—or \$1200— J. Conversely, there are relatew \$50 pledges, and the averthe parish as a whole was the Every Member Canvass

ird way St. Stephen's differs transient nature of the Oak population. In a single year, member choir was replaced han 75 per cent as members k Ridge because of reductions to or job opportunities else-At a time when the parish had tor, the senior warden, Jack ad to leave Oak Ridge because (CONTINUED NEXT PAGE)

s still at Oak Ridge.





From the huge plant (above) come worshipers to St. Stephen's (below).



## On the 'Team' at St. Stephen's



Mrs. St. George Tucker Arnold, ex-college dean, Sunday School aide.



Commercial Properties director in AEC sector, Middleton Wootten.



Mrs. Angus E. Cameron, Woman's Auxiliary head, scientist's wife.



An associate architect on church construction, Alex. D. Mackintosh.



Mrs. Harry Bainbridge, president of the League of Women Voters.



One of teen-agers, Park Ellis, active in youth group at St. Stephen's.



Mrs. Brice Kinyon, who is superintendent of the church Sunday School.



Douglass Saunders, third place winner, '53, National Science Fair.



Active layman, official in public education for A.E.C.—F. S. Henck.



Prominent churchwoman, Mrs. T. E. Cole, wife of an engineer.



Dr. John A. Swartout, vestryman, scientist in reactor development.



Donald B. Woodbridge, St. Stephen's senior warden, ex-professor.

## A young and

of a reduction in force. (Happily Holt is now back in Oak Ridge

The real transiency of St. Step members is even better illustrate the fact that not a single member the group which met to form a sion in 1943 is still in Oak Monly two families are still in parish who were present when sion status was attained four negleter. Mr. McGregor sees this particular handicap. "An upropopulation is ready to respond take on new tasks," he points of

#### Educational Level High

St. Stephen's members includentists, engineers, administrational level of the parish markably high, and among the teachers on the Sunday School are a number of men holding degrees and who have had univerteaching experience. More that students are enrolled in the Spechool.

As is true with so much of (tian work, there is an extremely able by-product of the Sunday S& It is the re-discovery—or in cases, the discovery—by the tea of the glory of the Christian

If Christian education is the dation of the St. Stephen's profits cornerstone is the development a strong lay ministry. One collandmarks of this program was ordination to the diaconate in Deer of 1952 of Dr. William G. Pota theoretical physicist who is collaborated the Coak Ridge's leading scientists was and continues to be Executive Director of the Oak Ridge Insof Nuclear Studies.

Dr. Pollard, who plans to apr ordination to the priesthood, i viding telling witness, particular university campuses, of the pow intellectual content of Christa He is the second lay member Stephen's to be ordained. The John Bull, now rector of St. Church, Old Hickory, Tenn., 16 engineering job with one of Ridge's plants to attend St. I Seminary at Sewanee. He gained fame by studying Greek while: the bus to work at one of the a energy plants. His ordination tribute to the lay leadership pro by the Rev. Stephen R. Daves now rector of St. Francis i Fields, Harrod's Creek, Ky., an McGregor's predecessor a Stephen's.

#### Feature of Anniversary

There are other less dramat amples of the training of the within the parish. A lay mil reads the lessons of morning p The evening prayer service has

### ous parish where more than one "force" is at work

A lay ministers for more than And lay readers from St. am's join with their counterfrom St. Francis' Mission, es there except Holy Com-

gely as an outgrowth of the cence on Christian Living conall last May by the traveling team from the Leadership Training Division of the National Council, the parish is stressing the lay ministry as the main feature of the observance of its tenth anniversary this year. Groups already have been organized for an intensive study of the lay ministry to the end of providing answers to many of the questions which hold back the average parishioner from

full participation in the life of the Church.

As a part of the study, there will be practical training pastoral calling, sessions devoted to apologetics, and similar activities. The program will have its culmination in a week end conference in May at which the study groups will present their findings to the parish as a whole. The special areas to be covered (suggested, incidentally, by Elton Trueblood's magnificent treatise on the lay ministry, Your Other Vocation) are the Christian at Work, the Christian at Home. and the Christian in Church. Clark Kuebler, president of Ripon College and one of the Church's outstanding laymen, will keynote the conference.

#### Missionary Spirit

From the foregoing, it may be assumed that a strong missionary spirit pervades St. Stephen's. A third of its present vestry are men who have been confirmed within the last five years. The proportion of newlyconfirmed members runs almost as high among officers of the Men's Club, the Woman's Auxiliary and other organizations in the parish.

The regular services at St. Stephen's are Holy Communion, 7:30 a.m. Sunday, 5:30 p.m. Wednesday and 9:30 a.m. Thursday. Morning prayer is at 10:45 a.m. Sunday with Holy Communion on first Sundays. Upper Sunday School is held at 9:30 a.m. and the lower grades meet at 10:45 a.m. Since the plant areas where almost all of the men are located well away from the town itself, the Wednesday afternoon Communion service is attended largely by men, and the Thursday morning service largely by women. The parish has the usual organizations: Five chapters of the Woman's Auxiliary, a High School Service League, a Junior High League, a Young Adult Group, a Couple's Club, and a Men's Club.

Attendance at the 10:45 a.m. Sunday services runs from 220 to 240. The evening prayer service is the second largest in attendance, with from 50 to 60 ordinarily present. This service is followed by an adult study group on the New Testament led by Dr. Pollard. Last fall, Harry Bainbridge, choir director, conducted a series of discussions of the Hymnal, and last spring Dr. Pollard led a group studying the Old Testament.

St. Stephen's serves a parish of roughly 1000 persons, including its children. About 350 families are on the parish mailing list, although many of these have not transferred their memberships from home parishes. In the past five years, the parish has prepared for confirmation about 150 adults and 50 children.

(CONTINUED ON PAGE 47)



Scientist Pollard's ordination (l. to r.), Bishop Barth, Bishop Danridge, Dr. Pollard, Rector McGregor, Bishop Carruthers and Dr. Lea.

## Scientist's Reason for Taking Holy Orders

S WOULD be expected, I have frequently been asked during the past year by a variety of questioners to explain what led me to take ly Orders. It is guite understandable that this question should be asked, I yet I have experienced a great deal of difficulty in trying to find an swer which I could accept as honest and which at the same time would isfy the questioner.

Usually I have started out by saying, "Well really I do not know myself ctly how it happened," and then gone on to try to explain what I ght mean by such a statement. Often, however, my questioner has been fled and soon given up, perhaps with some suspicion that I was being

posely obtuse and difficult.

The trouble is that so many people have a preconceived notion of how must have been, and some are sure that I must have run on to some y convincing scientific argument for religion. Fortunately, one quesner went to great pains to get the answer just as I believe it actually opened. He is Mr. Daniel Lang of the New Yorker magazine and his efully prepared account, honestly written without undue exaggeration t with sensitivity and real insight, represents, now that it has been blished (The New Yorker, February 7, 1954, pp. 37-55), the best and st complete answer which can be given to this question.

Those of the Christian fellowship who have read Mr. Lang's account II. I believe, understand when I say that what he describes is quite arly a record of the work of the Holy Spirit. One of the great and nderful facts of the Christian life has always been the realization that Holy Spirit dwells in Christ's holy Church and does His work conintly among us. And yet the legacy of rationalist thought and simple nical idealism which we acquired from the preceding century has tended make people lose hold of this great insight and to come to regard it stead as a remote and obscure "doctrine" of interest only to theologians

t of no "practical" significance. This is a great loss.

My own story is a quite real example of the fruits of His activity in little parish (St. Stephen's, Oak Ridge) which God has blessed with special abundance of Christian devotion and service. Indeed, as I look ck over the past six years, I feel that I now have a new and richer sight into what St. Paul was trying to express when he said, "this is not ur own doing, it is the gift of God-not because of works, lest any in should boast." (Ephesians 2:8).

BY DR. WILLIAM G. POLLARD

## Some of Many Aided From ...

#### England

... a blind English couple and their normal children - admitted to the U.S. after Miss Palmer helped prove that they would not become public charges.

#### India

... a Sikh from the Punjah, who waited seven years to enter the U.S. on quota but who, through a series of unfortunate delays and a misunderstanding with his travel agency, unwittingly left India for New York a day after his American visa expired. Miss Palmer established that he had done everything possible to comply with regulations and deserved to be admitted despite the technicality.

#### China

...a Chinese girl who had been in India when the Communists overran China, who obtained a scholarship to study in the United States but couldn't be admitted until Miss Palmer had helped her get a visa for Formosa, the only place she can return to after her studies.

#### Korea

... a young Korean woman who entered on a student visa in 1947, caught without funds and unable to get any from Korea, and who was ordered deported because she took a teaching job to earn expenses-not allowable under her visa. Miss Palmer helped obtain her release from Ellis Island.

#### The Iron Curtain

... a family from the Baltic, DP's from behind the Iron Curtain, unwilling to enter the country without their daughter, who was in shocked condition after long confinement in a concentration camp. She was not admitted until Miss Palmer interested a Congressman in the case and a special bill was passed in Washington.

A strange admixture of hope and hopelessness seems linger in every nook and con echo with the ghostly footsteps of time . . .

# ISLAND OF

#### By ALFRED W. BURLINGAME

IF YOU haven't patience and long-suffering, Ellis Island is a "wonderful place to develop it."

The woman who holds this to be true certainly knows, for she has been riding the ferry almost daily across choppy New York Bay to America's "Island of Tears" for more than 20 years. She is Miss Alice G. Palmer, whose deeds of mercy as a social service worker are part of the program of the Protestant Episcopal City Mission Society and the Woman's Auxiliary of the Diocese of New York.

Whether their tears are of joy over their admission as future citizens of

the United States or of hearth over their exclusion from the sh of our country, Miss Palmer sta ready to serve the thousands of in grants detained on the island

When the ferry glides into a narrow slip beside the rambling and white buildings and huge water towers of Ellis Island, Palmer enters an atmosphere which the strange admixture of I and hopelessness seems to lingeevery nook and corner. Endless ridors echo with the ghostly 1 steps of time; great detention h hollow with the forced cheerful

Miss Palmer-much of her work is interviewing.



Waiting for car



endless corridors

## **EARS**

g-pong tables and television breathe an air strained with cation and frustration.

large, plain office in the Welsection, Miss Palmer shares pace with representatives of dozen other agencies which ad long contact with immigracroblems.

hand the welfare workers a people coming in or going out. Chosen by the agencies are based on nationality or re-Alice Palmer handles most tian cases and detainees from titish Commonwealth, as well

fore Immigration Board.



Ellis Island—with downtown New York City in the background.

as specific cases referred to her by the government, ship and air lines, consulates, interested inviduals or the aliens themselves. Much of her work is interviewing people in the detention rooms or at her desk.

"Our approach is on the basis of need," she explains. "Actual assistance depends on funds of our own organization—if there are any. Every person you talk to is a different kind of problem and needs different kind of treatment. You have to move fast, be able to meet emergencies, and to know the law, be able to speak languages well enough to ask a few questions and answer a few, and know other agencies and their scope.

"Time is of the essence," she adds emphatically. "They might be deported before they can be helped."

People detained on Ellis Island are usually those who have something wrong with their papers or health. They are either "warrant cases" (those brought in by government officers for illegal entry or other deportation reasons) or "passenger cases" (those arriving on ships or planes).

All detainees, whether coming in or being deported, receive a hearing before an immigration official. All have the right to be represented by a lawyer or an agency. Miss Palmer and her fellow social workers are

licensed by the Board of Immigration Appeals to appear for an alien when he has no money to hire a lawyer.

"We file a brief or take exceptions to the decision if we think a case is meritorius," says Miss Palmer. (Under the McCarran Act, to appeal a case an alien has to forward \$25 to the board in Washington. The alien provides the fee for his appeal, but the social worker writes it for him and appears at the hearing.)

"There is a point where the necessary legal procedure ends and where necessary social adjustment must come in," Miss Palmer reminds. "That is where we social workers do our main work.

"We are not government officials, and that is a good thing. While we work with the government smoothly and respect the decisions, and our adjustment is in accordance with the decision as much as possible, we do our best to make known to the alien why there is such a decision and what he must do in order to land."

Besides these frequent important cases, Miss Palmer handles at least 50 "slight" cases a week, depending on the number of people on the island and those coming in. Many deportees have pay checks coming to them. The workers follow up the cases by correspondence. Seamen overstay their

(CONTINUED ON PAGE 44)

# A PARSON PONDERS

"Heteronomy"-what preacher's heart will not thrill at the discovery of that word? It will take the place of "Mesopotamia" in the clerical vocabulary. The dullest listener in the congregation will sit up and take notice everytime he hears it. Theologians deserve the thanks and praise of every clergyman for this precious gift.

It means-in case anyone wants to know-that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

Members of the cloth proverbially have been placed in this group. But things have changed. Today the clerics cannot be forced into buying as a result of ballyhoo and propaganda. A small group still buy what they are pressured into purchasing. Judgment and sanity belong to the ministerial profession.

Tragic indeed is the lot of the heteronomous preacher. He will pay about \$2000 to \$3000 more than the same insurance policy will cost with the Presbyterian Ministers' Fund. No one wants it to happen to him!

So be autonomous.

Take action to find out the facts. End up by buying "Fundonomous"! Contact -

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#### SPORTS PROFILE

## Successful Switch

BY RED BARBER

WHEN Bobby Adams switched from second to third, he felt that the Cincinnati Reds were going to have a weak sister scooping up grounders zooming toward the hot corner, that he'd have trouble with the long throw to first base.

That was during the 1952 season, after Bobby had played second base for some time and had become known as a reliable fielder, from the minor leagues up through his years in the

majors.

"I always played at second," says Robert Henry Adams, "and never gave a thought to playing third, because I felt the position called for a stronger arm than I had. Sure, I played a few games at third in 1951, but I was still surprised when they decided to station me at the hot corner full time.'

#### Chalks Up 'Best Year'

But, it turned out great. Bobby found that the strength of the throwing arm isn't as important as the speed with which a fielder gets rid of the ball.

He went on to have his best year in the National League, winding up with a .283 batting average and playing in all 154 games. He led the Reds in times at bat, 637; in runs, 85; hits, 180, and stolen bases, 11. He also led the league in times at bat and in singles (145), according to the Cincinnati yearbook.

Howabout his opinion on the dif-

ference in positions?

"Second base is a lot more demanding on you," says Bobby. "A player is always on the move covering second-or moving to first on buntsrunning into the outfield for relays. At third, it's a lot easier. I know that after playing a doubleheader at second I could hardly drag myself off the field. (He's not too big a guy at 5 feet 10 and 170 pounds). Now, at third, I still have reserve strength left after a twin bill."

#### Was Choir Boy on Coast

Bobby, born at Tuolumne, Calif., in 1921, is married to the former Barbara Jeanne Lowary. They have three children; two daughters and a son. During the war, Bobby was in the service for several years and earned



Cincinnati's Adams

four battle stars while with the Army Air Force, serving in the South Pacific with the 409th Bomb Group.

A life-long Episcopalian, he was a choir boy at St. John's Church in Stockton, Calif.

'I was a member of the choir up through my high school days, and still recall with fond memory my years in Church activities," Bobby wrote us. "Not only has the spiritua: side of the Church been a great help to me as a person, but the fine associ ations I made while in the activities have been an inspiring asset to me in every-day living and in my base ball career."

And so as the Cincinnati Res Stockings (the "first professiona baseball club in America") swing int the south for spring training, Rober Henry Adams—who came to the Red through their farm system—is i there again at the hot corner, look ing forward to a "healthy" season Let's hope he has one, in body, sou in the field and at the plate. END

WITH ANSWERS BY DORA CHAPLIN

## Not a 'Perfect' Family

Dear Mrs. Chaplin:

I hope you don't think it is very iwful of me, but I enjoy going to ny friends' houses much better than being in my own home. My parents vould like me to stay home more. At east two of my friends come from ideal families, their parents understand them and they like me. They get along well with their brothers and sisters. Our home is not like that. .. Please do not publish my name or

A Sixteen-year-old, California.

address.

It was very kind of you to write. I know it is not easy to express quesctions like yours, but they do help other people to think through their own situations. (And don't worry about your name and address being

Jused).

I wonder if I shall shock you if I say that I believe the ideal family, or rather, the *perfect* family, does not exist? Most families have strong

For example, they are not likely to choose the time of your visit for exposing their strongest disagreements or arguments, except in a lighter way, trying to get a stranger on a certain side. In other words, anything amounting to a quarrel is usually saved for when the family is on its own. Even a really hot argument, when no one is lastingly angry, is not generally presented to visitors. The guest tends to go away and sigh and think how wonderful this home is, forgetting that the laws of hospitality demand that we "put the best foot forward" when outsiders are present.

Parents have certain responsibilities towards their own children, which complicate their relationship to them. The truth is that it sometimes is easier to understand other people's children, for the time being! Your friends' parents probably see you as a sixteen-year-old and I am sure you "behave your age" when you are visiting. At home your parents are trying hard to convince themselves you are as old as that. We try to look at other people's children without prejudice, but there are reverse cases when we are not so kind in our judgment of them as we are of our own. Remember that. A host or hostess does not usually show critical feelings to a guest, even when these opinions are there. The comical side of it all is that your friend Mary's parents may be wishing their daughter were as well-mannered or clever as you are. Life always has

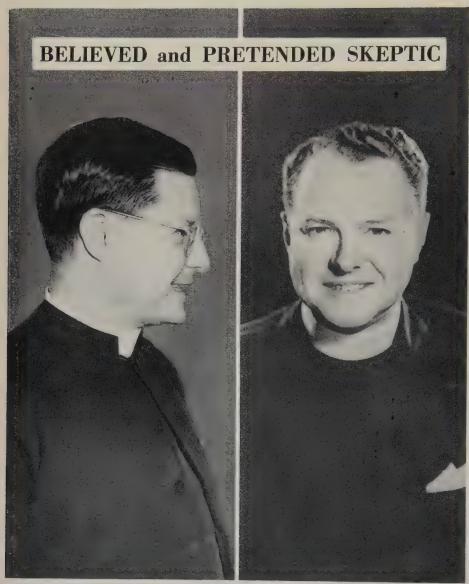
two sides like this when you begin to work things out.

From your whole letter you sound to me like a very honest person, so I think you won't mind asking yourself these questions: How much of my very best self do I show to my family? (The girl who appears in the family sitting-room wearing a torn bathrobe and an interesting assortment of bobby pins would be horrified to consider wearing that costume among other people. Families are patient, aren't they?) Do I really take pains with my disposition at home, or do I let go because I know they'll love me anyhow?

(CONTINUED ON PAGE 46)



## ANNUAL LENTEN



Dean Pike (l.) and Chaplain Krumm

#### About Dialogue Sermon—A 'Freshness'

As Bishop Donegan of New York wrote in a foreword to the book "Roadblocks to Faith," it has often been said "in criticism" that most sermons are concerned with "answering questions which no one is interested in asking."

In the accompanying article, taken from that book (selected as the "Bishop of New York's Book for Lent, 1954"), you will find one of a series of dialogue sermons in which the above statement does not apply. This "sermon" was one given by Dean Pike of the New York Cathedral and Chaplain Krumm of Columbia University at the Cathedral last summer. As "Skeptic" and "Believer" they sought to remove some of the hindrances that may bar full understanding of Christianity.

The book, and in particular this article, have a "freshness," as Bishop Donegan said, that provides an unusually effective approach to the many challenges facing the Christian's thinking. Publisher is Morehouse-Gorham Co. of New York.

The Editors

## DOESI

KEPTIC. When you ground y ethics and ideals of human g ness in God, don't you bring to fore a problem which has preve many people from believing: nan How could a good God have cre or allowed so much evil in the wo

BELIEVER. I appreciate your p lem. In fact you have raised wh. the hardest problem in relig thought—the problem of evil. so difficult and so important that can judge the validity of a reli by the way it handles this ques Christianity certainly does not d:

SKEPTIC. I am certainly not in ested in any approach that denies evil exists, or that is anything realistic about it. With my nat sistic outlook, I am inevitably a res

BELIEVER. Christianity is ut realistic about it. Evil is evil. In Christianity is even more awar evil than secularism is, because its keener sensitivity to the ma of sin. Things that are good morally neutral to the secular I are often seen as evil by the Chrise

SKEPTIC. Speaking of sin, its possibility in the world would : to rule out a God that is both

powerful and good.

BELIEVER. It would seem soit not for one thing. God decide give men freedom of choice. Free necessarily means freedom to do wrong thing.

SKEPTIC. Couldn't God-if he' powerful-have arranged that w ways do the right thing?

BELIEVER. Yes, He could have could have run us as a pupper manipulates his manikins. But there would be no reality to m freedom. It's the old problem: it a choice of freedom or security, God chose the first, freedom, as

## DK REVIEW ISSUE

EDITED BY EDMUND FULLER

pite statement by Believer that Christianity is even more aware vil than securalism is, because of its keener sensitivity to the ver of sin, the Skeptic wants, and gets, answers to the query . . .

## EVIL DISPROVE GOD?

By JAMES A. PIKE and JOHN McG. KRUMM

wewarding possibility for us. TIC. But doesn't your God his freedom business to go a ? Freedom for a man to make es that hurt only himselfut what about wars, in which y innocent people are involved, y apart from their own will? EVER. You have struck a curi-

radox. We are not as free as ould think, because the exercise edom by A may mean the limiof the freedom of B. Freedom the possibility of hurting othne way in which our evil dehurt other people is to narrow ssibilities of their lives. For le at the present time the Cononal proponents of "guilt by ution" and "guilt by mutual ve" limit the possibilities of employment of people or they smear. I heard of a man esterday who is having a hard etting a job, because, though oughly loyal American, his last ment was with the Voice of ca. So freedom and limitation edom go hand in hand.

TIC. Well, the more you talk orse you make it for God. Why arrange things this way

EVER. Just as He decided that hould be free, not an automaton, ecided man was to be social, plated; that he was to work out estiny in inter-relationships ther free beings. That he could vorked it out the other way is reflected by the free decision le men to be hermits or anchor-'he implications of God's des are seen in the fact that a or cannot be hurt in some ways husband can; but-

PTIC. He misses a good deal too. see your point when it comes man evil. But certainly your

answer of freedom doesn't help you get out of the problem raised by physical evils. What about disease?

BELIEVER. Well actually we don't know how much freedom there is in the other orders of creation. To assume that only man has a measure of freedom is to be more dogmatic than I'm prepared to be. But entirely apart from that, some disease is the result of human choice. If, for example, I "don't have sense enough to come out of the rain" on Monday I can hardly blame God for the bad cold I have on Tuesday. And to heart failure-

SKEPTIC. You have chosen examples that are too favorable. But what about something like arthritis or

BELIEVER. Well the fact is that the trend in medical research these days is toward the increase in the area of disorders that do trace back to the psychical side of man. More and more diseases are seen to be psychosomatic in whole or in part. Your two examples are useful, for the first is one that has recently come within the ambit of psychosomatic study and the second is one still quite within the realm of mystery.

SKEPTIC. You're certainly not implying that the sick person—say a man with cancer—is the cause of his own trouble.

BELIEVER. Certainly not. Jesus answered that one for us, when He was asked if a man's illness was due to his sins or his father's sins. But some disorders are what we might call "socio-psychosomatic." Our whole culture is "living too fast" (as the increase in nervous disorders obviously attests) and has largely lost the corporate sense of security that the centripetal forces of common religious faith can bring. Now if we are running the human machine in ways it isn't designed to run, erratic disorders are certainly not surprising. Some have even suggested this as a possible explanation of cancer. Now this doesn't signify anything as to a particular victim; sometimes the lives of those hurt most by the disorders of society are the least characteristic of the tendency of society.

SKEPTIC. Isn't all this rather specu-

BELIEVER. Indeed it is. I am simply suggesting that the growth of medical knowledge shows that we cannot prematurely "saddle" on God the responsibility for all inexplicable ailments. We do not know enough to do that; as to such questions we must remain agnostic. Suffice it to say that the corporate deflection of mankind from its true end—and from the proportion of life and thus from health of body and spirit-which is represented by the idea of "original sin"has not left the human organism to run just as it ought; and this would apply to malignant growths as well as susceptibility to the assaults of germs. Though it touches a mystery, it has been a pervasive suspicion in Christian thought that the Fall of man is tied up with a fall of nature: St. Paul, for example, says, "all creation groaneth and travaileth until now," that is, until it is redeemed.

SKEPTIC. I don't quite follow you

BELIEVER. Well, I don't want to press the point too far. I mention it simply to indicate that there's much we don't understand; and hence we must avoid pat conclusions—such as yours that since there's evil in the world there can't be a God that's good as well as omnipotent.

SKEPTIC. I'll concede that; but I

(CONTINUED ON PAGE 40)

## The Bishops Select a Book

## FOR YOU TO READ THIS LENT

**Beyond Anxiety** by James A. Pike

Published by Charles Scribner's Sons

Selected by: Bishop Louttit, Diocese of South Florida

**Beyond Personality** 

by C. S. Lewis

Published by Macmillan & Co.

Selected by: Bishop Nichols, Missionary District of Salina

The Bible Today by C. T. Dodd

Published by Cambridge University Press Selected by: Bishop D. S. Stark,

Diocese of Rochester

The Christian Gospel and the Parish Church

by Charles D. Kean

**Published by Seabury Press** 

Selected by: Bishop Hart, Diocese of Pennsylvania

Christ in the Haunted Wood

by W. Norman Pittenger

**Published by Seabury Press** 

Selected by: Bishop Heistand, Diocese of Harrisburg

Do You Want Inward Power? by John Heuss

**Published by Seabury Press** 

Selected by: Bishop Kellog, Diocese of Minnesota; Bishop Phillips, Diocese of Southwest Virginia

A Faith to Proclaim

by James Stewart

**Published by Charles Scribner's Sons** 

Selected by: Bishop Emrich, Diocese of Michigan; Bishop D. S. Stark, Diocese of Rochester

The Faith and Modern Man

by Romano Guardini

**Published by Pantheon Books** 

Selected by: Bishop Goodwin, Diocese of Virginia

How to Become a Christian

by Samuel M. Shoemaker

Published by Harper & Bros.

Selected by: Bishop Burroughs, Diocese of Ohio

The House of Prayer by Florence Converse

Published by E. P. Dutton & Co.

Selected by: Bishop Daniels,

Diocese of Montana

Image and Likeness of God by Dom Gregory Dix

**Published by Dacre Press** 

Selected by: Bishop Mallett,

Diocese of Northern Indiana

In the Secret Place of the Most High

by A. J. Gossip

**Published by Charles Scribner's Sons** 

Selected by: Bishop Leland Stark,

Diocese of Newark

Faith of the Church by James Pike and W. Norman Pittenger

Published by National Council

Selected by: Bishop Quarterman, Diocese of North Texas; Bishop Rhea, Diocese of Idaha

The Gospel of John, plus Dictionary of the Bible

by St. John

Published by American Bible Society

Thomas Nelson & Sons

Selected by: Bishop Mitchell, Retired, Diocese of Arizona; Bishop Welles, Diocese of West

A Lectionary of Christian Prose by A. C. Bouquet

Published by Longmans, Green & Co. Selected by: Bishop Essex, Diocese of Quincy

Lesson in Living by A. E. Cliffe

Published by Musson Book Co.

Selected by: Bishop Gesner, Diocese of South Dakota

Letters to Young Churches

by J. B. Phillips Published by Macmillan & Co.

Selected by: Bishop Warnecke, Diocese of Bethlehem

Men and Movements in the American Episcopal Church

by Clowes Chorley Published by Charles Scribner's Sons

Selected by: Bishop Stoney,

Diocese of New Mexico and West Texas

The Miracle of the Cross

by Robert R. Brown

Published by Fleming H. Revell Co. Selected by: Bishop Loring, Diocese of Maine

No Faith of My Own

by J. V. Langmead Casserly

Published by Longmans, Green & Co. Selected by: Bishop Oldham, Retired, Diocese of Albany

The Oxford American Prayer **Book Commentary** 

by Massey H. Shepherd, Jr.

**Published by Oxford University Press** Selected by: Bishop Ziegler, Retired, Diocese of Wyoming

A Primer of Christianity

by Manson, Moore, Caird **Published by Oxford University Press** Selected by: Bishop Sherman,

Diocese of Long Island Religion as Salvation by H. F. Rall

**Published by Abingdon-Cokesbury Press** Selected by: Bishop Shires,

Diocese of California Roadblocks to Faith

by J. A. Pike and J. McG. Krumm Published by Morehouse-Gorham Co.

Selected by: Bishop Donegan,

Diocese of New York

Man's Need & God's Action

by Revel. L. Howe

**Published by Seabury Press** 

Selected by: Bishop Baker, Diocese of North Carolina; Bishop Craighill, Retired; Bishop Hunter, Missionary District of Wyoming

Recovery of Family Life by Elton and Pauline Trueblood

Published by Harper & Bros.

Selected by: Bishop Warnecke, Diocese of Bethlehem; Bishop Jones, Diocese of West

Retreat from Christianity in the Modern World

by J. V. Langmead Casserley

Published by Longmans, Green & Co.

Selected by: Bishop Scaife,
Diocese of Western New York

Shaking of the Foundations by Paul Tillich

Published by Charles Scribner's Sons Selected by: Bishop Spencer, Retired, Diocese of Western Missouri

Sparks of Fire by T. N. Carruthers

Published by Morehouse-Gorham Co.

Selected by: Bishop Gray, Diocese of Mississippi; Bishop Moody, Diocese of Lexington; Bishop Quinn, Diocese of Texas

The Spiritual Life by Evelyn Underhill

Published by

Selected by: Bishop Brady, Diocese of Fond du Lac

The Story of Jesus by T. P. Ferris

**Published by Oxford University Press** 

Selected by: Bishop Campbell, Diocese of Los Angeles; Bishop Norman B. Nash, Diocese of Massachusetts

**Testament of Devotion** 

Published by Harper & Bros.

by Thomas R. Kelley

Selected by: Bishop Lawrence,
Diocese of Western Massachusetts

That the World May Know by C. Ranson

**Published by The Friendship Press** Selected by: Bishop Warnecke, Diocese of Bethlehem

Think on These Things by J. E. Large

Published by Harper & Bros.

Selected by: Bishop Gunn, Diocese of South Virginia; Bishop Keeler, Diocese of Minnesota; Bishop Kirchhoffer, Diocese of Indianapolis; Bishop Porter, Diocese of Sacramento; Bishop Watson, Diocese of Utah; Bishop B. D. Dagwell, Bishop of Oregon

With Christ in God by Shirley C. Hughson

**Published by Holy Cross Press** 

Selected by: Bishop Richards, Diocese of Albany (CONTINUED ON PAGE 47)

EPISCOPAL CHURCHNEWS, MARCH 7, 1954

## Religious **Books Hit** High Sales In Fiction

Films aid 'The Robe' and 'Silver Chalice' top '53 best sellers

By C. P. MOREHOUSE

WHO READS religious books?
This is a question frequently sked of religious book publishers, ometimes with a note of incredulity hat the field is sufficiently large to

ustain such an enterprise.

The fact is that the publishing of eligious books is one of the most xtensive enterprises in the whole teld of American book publication. During the year 1953, according to 'ublishers' Weekly, the recognized rade journal of the American book ndustry, religious books continued o rank third in the number of new books and new editions totalled. Last rear was a record one for the book ndustry with no less than 12,050 pooks published. Of these, the largest number were fiction 2,215, followed by juvenile 1,394, and religion 814.

Of these 814 religious books, 725 were new books and 89 were new editions. This was an increase of 20 over the preceding year, when there were 715 new books in the religious category and 79 new editions, making a

total of 794.

But this is by no means the whole story. Not all books of a religious nature are classified under the formal title "religion." They also come into the fiction and juvenile categories and into many others, including biography, general literature, philosophy

and ethics, poetry and drama.

More important than the number of titles published are the statistics on the number of copies of particular books in the religious field. No tabulation of this is available, but an analysis of the ten fiction best sellers and the ten non-fiction best sellers in the bookstores in 1953 reveals some interesting things.

In the fiction list, the two top best sellers were religious books. Curiously enough, these were also reprints of books originally published in an earlier year. The reason for their popularity in 1953 was the release of motion pictures based upon them.

The Robe, by Lloyd C. Douglas (Houghton Mifflin), although originally published eleven years previously, led all fiction sales by a wide margin, with a sale of 180,000 copies of the \$1.98 movie edition, plus 8,000 copies of the original \$3.75 edition-

a total of 188,000 copies.

In second place was The Silver Chalice, by Thomas B. Costain (Doubleday), which had been the top best seller of 1952. It sold a total of 135,000 copies in 1953, including about 89,000 in the \$1.98 edition which was on sale only for the last three months of the year.

#### R. S. V. Heads List

But if the religious theme characterized the top two fiction best sellers of 1953, the figures are nothing to compare with those in the nonfiction field. Here not only the top two best sellers but a total of seven of the ten best sellers were on religious themes, and the sales far outstripped those of the fiction titles.

At the head of the non-fiction list for 1953 was The Holy Bible: Revised Standard Version (Nelson), with the astounding sale for the year of more than 1,100,000 copies. This was the second year in which the Revised Standard Version of the Bible out-

sold all other current titles.

Second on the non-fiction list was The Power of Positive Thinking, by Norman Vincent Peale (Prentice-Hall), with a sale of 340,000. This was well ahead of the much-publicized Sexual Behavior in the Human Female, by Alfred C. Kinsey, which ranked third on the list with 275,000

Numbers 4, 5, 6, 7 and 8 in the non-fiction best-seller list in 1953 were books of religious significance

with sales as follows:

Angel Unaware, by Dale E. Rogers (Revell), 257,000.

Life Is Worth Living, by Fulton J. Sheen (McGraw-Hill), 142,000.

A Man Called Peter, by Catherine Marshall (McGraw-Hill), 130,000.

This I Believe, edited by Edward P. Morgan, foreword by Edward R. Murrow (Simon and Schuster),

The Greatest Faith Ever Known, by Fulton Oursler (Doubleday),

Ninth and tenth on the non-fiction list were non-religious books with sales of 90,000 and 86,000 respec-

#### Newstand Sales High

These figures are only for books sold primarily in the bookstores. There are, of course, many cheap reprints designed primarily for sale at newsstands and in drugstores. Many of these are of the more lurid type (CONTINUED ON PAGE 46)

## ROADBLOCKS **FAITH**

By JAMES A. PIKE JOHN McG. KRUMM

"The chief excellence of Roadblocks to Faith is the clarity and cogency of its narrative, its very real awareness of just what the modern roadblocks to faith really are - or rather roadblocks to the Christian faith, for the authors are keenly aware that twentieth-century man has plenty of faith, but often faith in the wrong gods."-Nash K. Burger, Forth Magazine.

#### A SOWER WENT FORTH

By RICHARDSON WRIGHT

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Historical Magazine says: "The whole book is spiritually wholesome and mentally nourishing."

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#### THE IMAGE AND **LIKENESS** OF GOD

By DOM GREGORY DIX

This is the Morehouse-Gorham Lent book for 1954. It is the first purely devotional book by the late Dom Gregory Dix. The work consists of a series of retreat addresses found among his papers. Dom Augustine Morris has transcribed the addresses and expanded them \$1.50 where necessary.

#### A RULE OF LIFE

#### BY FRANK NEWTON HOWDEN

An outline of church duties for Episcopalians by the Rector of St. Luke's Church, St. Albans, Vt. The outline considers such matters as church attendance, making one's Communions, Bible reading, selfinventory, contributing to the 60 cents Church.

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#### LENTEN BOOK REVIEWS

## Faith and Parables

#### BY EDMUND FULLER

The first reading recommendation, this year, for Lent is the 1954 Bishop of New York Book:

■ Roadblocks to Faith; The Believer Answers the Skeptic, by James A. Pike and John McG. Krumm. Morehouse. 144 pp. \$2.25.

It is not too much to call this a superb collaboration. The dialogues that are the heart of the book were delivered by Dean Pike and Chaplain Krumm (of Columbia University) as dialogue-sermons at the Cathedral of St. John the Divine, in July, 1953. In book form they are no less effective (indeed, may be more so, since they can be pondered slowly) and I remind you that the dialogue as a literary device, is of immense antiquity and dignity. Its practitioners have included the author of Job, Plato, and Augustine.

The core of the book involves five propositions or questions, stated on the skeptic's premise: "Isn't Religion Unscientific?", "Which is the True Religion?", "Isn't Ethics Enough?", "Doesn't Evil Disprove God?", and "I Have My Own Religion." These are sandwiched between an opening chapter on "Faith and Reason," and a closing word on "The Way of Faith."

The distinction of the book is the sum of a number of qualities. It is intellectually honest. It is altogether stated in terms of such grace and simplicity that it manages to do what only grace and simplicity can do—speak to a wide range of readership, embracing the so-called "popular" and so-called "intellectual" audience (pernicious terms, both, though the division they attempt to describe is real). Further, the book never resorts to shoddy, glib anecdotes or unconvincing case histories to make its points; nor does it offer varied promises of what's in it for you. It sums up an intelligent faith for thoughtful men.

The title is meaningful. The book does not pretend that faith can be produced by argument. But it does contend that many "roadblocks to faith," in the realm of man's Godgiven reason, can be removed by argument. It contends that apparent obstacles, in many modern minds, are not obstacles if understood.

It is a splendid book for evangelical uses; a book to give to the hesitant person. But also it is a book for each of us who count ourselves within the fold, for continual review of our be-

liefs and their relationship to contemporary challenges is important to all of us. It is one of the aids in our low ebbs in the familiar undulating movement of religious experience which Lewis describes so well in *The* Screwtape Letters.

As an aid in the contemplation of what we believe, it is peculiarly fitting for Lenten reading. Dean Pike and Chaplain Krumm quote the Psalmist: "Thou, O Lord, hast not shut me up... Thou hast set my feet in a large room." Roadblocks to Faith helps to open the doors and windows of that room.

■ Think on These Things, by John Ellis Large. Harper. 127 pp. \$1.75.

This is the Harper Book for Lent. Different in method and tone, more "popular" in formula, nevertheless it has many parallels with Roadblocks to Faith. I think when one uses as many diverse anecdotes as Dr. Large does in making his points, the flow is bound to be uneven. Yet some of



Dr. Large: Much inspired material

them are splendid and the book contains much inspiring material. The parable of the three trees, in his chapter "Faith in the Ministry of Trouble" is worth the price of the book, alone. "Faith With a Small f" is another of the best sections, notable in its appraisal of the kind of qualities that caused a people to be "Chosen" by God.

"Prodigal People," in musical anal-

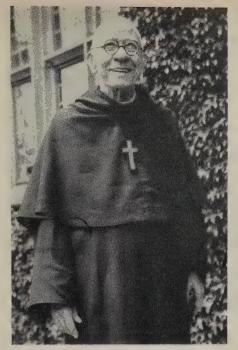
v, is a variation on the theme of the pat parable. He makes a comment what a psychoanalyst might have say about that case. Dr. Large need look for a hypothetical case. The pular Overstreets, in their latest ok, The Mind Alive, venture some provements in this parable, and er the verdict that while it may ve been nice of Papa to take the y back, "it does not illustrate a n's maturing . . . he was not yet nan." The proper thing, I imagine om their analysis, would have been the prodigal to keep his job as a ineherd and like George Washing-Carver, invent industrial uses for e corn husks. Then he wouldn't have eded anything so immature as to forgiven.

If, in one man's opinion, Think on ese Things is not as distinguished Roadblocks to Faith, nevertheless will offer much to many people in nten reading on the Christian

perience.

Lord, Hear My Prayer, by Shirley rter Hughson, C.H.C. Holy Cross ess. 200 pp. \$3.00.

This is the complete collection of ather Hughson's meditations, ound the Christian year. Not only its Lenten and Easter sections, but its entirety, it is rich in Christian sdom and beauty, redolent of the irit of the saintly man who wrote it. Eliding quotations from two of his



Father Hughson: On Meditations

Pre-Lenten meditations: "There is only one real adversity—sin. All else that men think of as evil, if met in the true Christian spirit can produce in the end nothing but good. Sin alone can injure the soul. . . . But we should never think of our sins without at the same time considering the divine mercy. Every sin we commit is paralleled by an offer of loving mercy on His part. If Lent is to teach us something of the sad story of man's sin. it is also to teach us the glorious truth of God's love for sinners. So let us meditate not on our sins only, but also on the love which is eagerly waiting to pardon and cleanse as soon as we fulfill the condition of humble penitence."

Christ and the Human Life, by F. W. Foerster. Philosophical Library. 333 pp. \$5.00.

Here is a rather extraordinary book. It was first published in 1921, in German. This is described by the author as "a radically revised and extended" edition. Evidently both book and author have a certain fame, though this is my first knowledge of them. Professor Foerster is a German Roman Catholic but his work, both in tone and specific intent, is addressed to the whole Christian world-and to that which is not Christian.

It is a philosophical book, not necessarily for popular consumption, but it is not a book of formidable difficulties. It deals "with the application of Christianity to real life,' particularly in the realm of politics. "We live in a time in which the diabolic has lodged in man's political thought and from there corrupts and

(CONTINUED NEXT PAGE)

## ROADBLOCKS TO FAITH

JAMES A. PIKE, Dean of The Cathedral of St. John the Devine, New York and JOHN McG. KRUMM, Chaplain of Columbia University, New York

★ The Bishop of New York Book for 1954 ★

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"DOESN'T EVIL DISPROVE GOD?"

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NASH K. BURGER, The New York Times, says: "The dean and the chaplain present their arguments in lively and unusual fashion through a series of dialogues originally delivered a few months ago at the cathedral on Morningside Heights and over the air. The authors address themselves not only to the professedly religious reader but also, and perhaps chiefly to the considerable group that accepts the naturalistic,

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destroys the whole life of conscience—yes, even the intelligence."

Professor Foerster speaks of "the human person threatened by the collective animal" and is eloquent on the theme of the mark of the beast, "dehumanization by organization."

His range of historical and philosophical reference is enormous and he brings many fresh insights before us of God in history—including pre-Christian history. One of the fine chapters in this latter vein is called



Professor Foerster: Fresh insights

"Classical Antiquity Had a Premonition of the Coming of the Redeemer," involving a fascinating exposition of

the Cedipus play.

I like especially all that he has to say on the relationship between Judaism and Christianity. "Where else in history has there existed a covenant between a nation and the Creator of the universe? The eighteenth century made a covenant with the Goddess 'Reason,' the nineteenth century made a covenant with Nature, the twentieth century has made a covenant with technology, and stands today at the brink of the suicide of mankind."

All in all, a fascinating piece of work.

■ We Met Jesus, by Ray L. St. Clair. John Knox Press. 143 pp. \$2.75.

Most suitable for Lenten reading is this collection of sixteen dramatic monologues representing narratives of their encounter with Jesus by a diverse group of people. Mary the Mother, John the Baptist, the Samaritan Woman, the Demoniac of Gadara, Judas, Pilate, the Thief on the Cross and Saul of Tarsus are among them Frankly these do not have the literary distinction that Dorothy Sayers brings to her plays in A Man Born to

or Lenten Reading

#### STRENGTH FOR STRUGGLE"

By William Howard Melish

"I say, without hesitation, that this is as fine a book of sermons as any we have had from an American Episcopalian in recent years. We may, if we wish, disagree with Mr. Melish's politics; we cannot disagree with his religion or attack him for following his conscience, informed as it is by the deep Christian faith which shines through every page of this book. And if we do disagree with his politics, we dare to do this only if we have also wrestled, as earnestly and honestly as he has, with the problems of our time, and have come to some solution which is as Christian in orientation and as earnest in action. as that at which he has arrived. When I finished this book, I said, Thank God for William Howard Melish, for he has stabbed me awake and made me see my own shoddy discipleship of the Lord Jesus Christ who came that all men might have abundant life, here and hereafter.'

> -Dr. W. Norman Pittenger Professor of Christian Apologetics The General Theological Seminary

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—The Very Rev. JAMES A. PIKE, J.S.D., Dean of the Cathedral of St. John the Divine.

\$3.50 at all bookstores



I. B. LIPPINCOTT COMPANY
Philadelphia New York

be King, the personalities are not differentiated in deep characterization, yet there is much merit in the volume. I think many groups might find these monologues pleasing for reading aloud. They are simple, warm, and devoted.

■ Diary of a Disciple, by William C. Berkemeyer. Muhlenberg Press. 219 pp. \$1.75.

There is much in common between this little book and the one above. However, this is specifically a Lenten book, organized for forty days of devotional reading. It is presented as the diary of an unknown man, first met as a listener to John the Baptist, who meets Jesus at the river, and gives us a narrative of His life, as seen by a follower, through to the day of Ascension.

■ Saints Alive! by L. M. Charles-Edwards. Morehouse. 132 pp. \$2.25.

The author is vicar of St. Martinin-the-Fields and this is a collection of his sermons on the saints-some of them the great saints of Church history, some of them obscure. There is much of merit and interest in these addresses on Paul's theme: "Called to be saints." At the same time I am dubious about the soundness of the emphasis put in the Introduction upon conscious striving for sainthood. However, Mr. Charles-Edwards defends his approach ably. The one thing I find it hard to forgive him is the intolerable cuteness of the book's title.

■ Partners in Prayer; A Family Book of Devotion, Edited by Charlotte Marvin Clough. Doubleday. 256 pp. \$2.95.

Bishop Pardue, Samuel Shoemaker, Frank C. Laubach and others of various denominations, contribute to this book which is intended as an aid in the restoration of family worship. Unquestionably the decline of family worship has been a symptom of spiritual weakening in our day. A formidable obstacle in the path of restoring it is the contemporary man's war against time—a struggle which at least seems particularly frenzied in this era.

The book offers an essay for each month, and quite a few on special subjects, and also daily selections of Bible reading, prayer, and devotional essay for each day of the year. These are not organized on a church calendar basis, so are more or less appropriate in any sequence. The book should be helpful and welcome in any Christian home. Though probably an Episcopal home would wish to make Common Prayer the basis of home worship, this would not preclude the possibility of some use of Partners in Prayer. The objective is a fine one and this appears to be a genuine contribution to it.

(CONTINUED NEXT PAGE)

From the writings of EVELYN UNDERHILL

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by ROBERT R. BROWN

Foreword by

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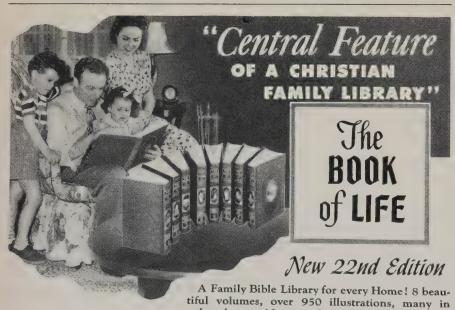
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China In The 16th Century, by Matthe Ricci, Random House, \$7.50. The Passionate Heart, by Beatrix Bec

Messner. \$3.50.

The Greek Passion, by Nikos Kazar zakis. Simon & Schuster. \$4.00.

Not As A Stranger, by Morton Thom

son. Scribners. \$4.75. Christian Worship, by George Hedle

Macmillan. \$4.50.

Augustine: Earlier Writings, Ed. J. H. S. Burleigh. Westminster Pres \$5.00.

The Recovery Of Family Life, by Elt and Pauline Trueblood. Harper. \$1.5 Christian Realism And Political Pro lems, by Reinhold Niebuhr. Scribner

■ The Confessions of Jacob Boehm Compiled and Edited by W. S. Palme Harper. 188 pp. \$2.25.

The Spiritual Maxims of St. Fra: cis de Sales, Edited by C. F. Kelle Harper. 191 pp. \$2.25.

These are little pocket volume uniform, handsomely jacketed in gol in a Harper devotional series. Botare appropriate to Lenten readir and meditation.

The Boehme volume, I think, is greater interest, if for no more tha its lesser availability. It is the fir time this edition has been offered the United States. One of its asse is an Introduction by the late Evely Underhill on the life and work of th remarkable 16th century mystic. Te timonies to the fact that "As a guid to the truth of all the mysteries the Kingdom of God, he is the strongest, the plainest, the mo awakening and convincing write that ever was," range from the time of William of the strongest of of William Law, whose words were just quoted, down to Berdyaev ar Rufus Jones.

This little volume is a selection ar introduction to Boehme. Somethin of its urgent spirit is found in the simplicity of the opening lines: "A has not wrote this, neither was the any time to consider how to set punctually down, according to the right understanding of letters, but a was ordered according to the dire tion of the Spirit, which often wer in haste.

The volume of Francois de Sales not a continuous text, but an antho ogy of brief, usually one-sentence statements culled from the letters which the Spiritual Maxims we embodied. END



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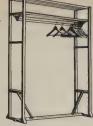
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### DOESN'T EVIL DISPROVE GOD?

(CONTINUED FROM PAGE 31)

think you're leading yourself into a trap-which I'm not ready to spring yet. I'll concede that the maladjustment of men's lives generally gives disease a place in the universe. But no matter what shape civilization has taken, men can't cause a hurricane, a drought, a flood, or a tidal wave.

BELIEVER. As a matter of fact, men do have something to do with droughts and floods. The unwise denuding of forest lands is one way. And-

SKEPTIC. But that doesn't apply to

my other two examples.

BELIEVER. No. But we have a pretty good idea what their natural causes are and these same reliable fixed operations in the world result in much that is good. Beyond that we can only

say, we simply don't know.

SKEPTIC. You're still nearer the trap. But let me ask you finally about evil coincidences. A worthy man walks along by a house and a tile falls off and kills him. Certainly man doesn't cause that, and only God-if there is one-can be blamed as the

BELIEVER. The man caused it to the extent that he chose to be there at that particular time. God causes it only in the sense that the law of gravity caused it. Yet the law of gravityitself a mystery—is a good thing. And unless we could count on it, it would be a very unreliable universe indeed. As a matter of fact, this applies to all the laws of nature. The possibility of effective planning—and progress on man's part rests on the fact that, by and large, these natural processes go on regardless of the decisions of particular human beings which may result in collision with the operations of these processes. So Jesus can remind us it rains on the just and unjust; and this is quite apart from whether it is beneficial or inconvenient to one or the other. But what is this trap you talk about?

SKEPTIC. You said earlier that the validity of a religion could be tested by how well it handles the problem of evil. Yet, speaking as a Christian, you have to say "I don't know" at a number of crucial points-

BELIEVER. Not at all points. There is something clarifying to be said as to each kind of evil.

SKEPTIC. But something mysterious and unknown, too. So I don't see that Christianity has an answer.

BELIEVER. I would grant that Christianity does not have a complete explanation; but it has an answer. Nor is its answer one that denies the reality of evil. Christianity does not avoid tragedy in life; but, to use Reinhold Niebuhr's fine phrase, it takes men beyond tragedy. It affirms that despite the evil men do to themselves or to others or the pain that fortuitous circumstances brings, God

still reigns and his mercies are sure. SKEPTIC. But what good does tha do anybody who is suffering?

BELIEVER. Evil and pain are signifi can principally in terms of our total response to them. Trust in Godfrom our direction, and grace and power-from His, can bring abou greater joy and fulfillment, and deeper maturity of personality, or the other side of tragedy. The saint are those who best know this.

SKEPTIC. So you mean that Go makes the evil to help make people

BELIEVER. No I don't mean that The Book of Lamentations tells us "He doth not afflict willingly no grieve the children of men" (Lam 3:33).

SKEPTIC. I'm glad you have quote Scripture on this point; let me quot some to you. One of the persisten themes of the Bible, which it seem to me you have so far overlooked i that evil and suffering are often re ferred to as God's punishment fo sins. In Isaiah God pictures the As syrian as "the rod of mine anger and cries: "The staff in their hand i mine indignation" (Isa. 10:5). In th Epistle to the Hebrews the author echoing the Book of Proverbs, says "Whom the Lord loveth he chasten eth, and scourgeth every son whor he receiveth" (Heb. 12:6).

BELIEVER. In such simple and direct form these texts represent an olde concept of God's relation to evil-on which is corrected by much else i the Bible itself. Yet they express a important truth. The Assyrians—o any other evil-doers—act freely; ye



Ann Holland We've got to start doing something about sinners.



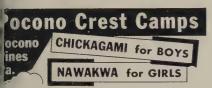
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God is the Lord of history and can move people toward acting in wayscorporately or personally—which can open up religious and ethical opportunities to those who seem at first to be adversely affected. For example, in our time, Communism—as vitriolic an evil as can be imagined—yet does stand as a judgment (and all judgment is of God) on many aspects of our western culture. It has forced us to think through our own religious foundations (since it too is a religion) and to examine our ethics, especially in the realm of social and international concern. More than that, it can awaken us to the fallacies of our own native secularism, since it is that secularism writ large.

SKEPTIC. I can see how this may work out in terms of large-scale movements in society. But you have indicated that the same is true of individuals, those whom you call the saints. But why should the "best people" suffer these punishments?

BELIEVER. This is often why they are the best people. The saints are those who are so effective-with God's help—in making silk purses out of sow's ears, that people think that God did the whole thing, including causing the evil. And they themselves can thank God for the whole train of events-which of course ultimately He is behind, since the causeand-effect structure of the world is His doing, and more than that He can guide particular events.

SKEPTIC. You certainly don't mean that a man can even be thankful for his own mistakes—and for what you call sins?

BELIEVER. Yes, even for his sinsif they are forgiven sins. St. Augustine was able to look back on his past and say O felix culpa! "O happy guilt, that brought so great a redemption!"

SKEPTIC. Well, I can see that by taking the right attitude toward misfortune, things can work out better, perhaps sometimes surprisingly well. But what's religious about that? Where does God come in?

BELIEVER. God's at the center of it. He cares about everything that matters to us. And His own willingness to wrestle with and bear and redeem the evil of the world is displayed in the fact that He came among us and "in the form of a servant" humbled Himself even to the death of the

SKEPTIC. I can grasp from what you said earlier the way of the Cross can change a man's attitude toward his sins; but I fail to see what it has to do with this problem of evil.

BELIEVER. One of the most insidious aspects of evil is its chain-reaction effect. Life treats me unfairly; I determine to "take it out" on the next fellow; he in turn—and so forth. A vicious circle is under way—and this is part of what the Church means by "original sin." If the goodness of God-and the intended goodness of (CONTINUED ON PAGE 44)

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EPISCOPAL CHURCHNEWS, MARCH 7, 19

## Frontier of Our Faith

HE "Builders for Christ" campaign ordered by General Conven-, our Church's highest legislative y, is giving every Episcopalian opportunity to help build security our own generation and for the erations to come. We can never ect a stagnant Christianity to hstand or overcome a militant erialism. We must throw into the t every resource we can command. 'he overseas areas to which 225,000 of the contributions of ilders for Christ" will be funed are those sections where these ources are most desperately ded. Not only are they needed to d the present line against the maalistic forces pressing on strategic itions, but to give life, vigor, and driving power to forces of our 1, the forces of justice and mercy I love, with which Christ has ght us to seek the brotherhood of

A total of \$625,000 is designated Japan. To describe the importance ached to this frontier of our faith re are no better words than those opted by the Overseas Department the National Council, in setting vn policy for this field.

#### post in Far East

'Japan is left," reads this state-nt, "as one of the few bastions of Christian faith and of democratic titutions in the Far East. Because her geographical position, because her history and traditions, and ause of the character of her people, oan stands as an outpost of the urch in the Far East. If the Church Japan is made strong, there is be for the Christian cause in Asia. "To evangelize Japan is the one eat task of the Nippon Seikokwai. natever contributes to that end buld be kept and used. Whatever nds in the way should be discarded. thing else matters. The only thing t matters is that Japan shall bene a Christian nation. The future the whole Church in the Far East y depend largely upon the future the Church in Japan."

These are words we dare not ore, if we desire assurance of norrow's security for Western ture.

But how is Japan to be evanized? The Church there has been centrated heavily in the cities. Urch buildings in these cities were troyed in the war. When the last urch-wide capital funds campaign he Reconstruction and Advance and—raised nearly \$8,000,000 in 6, nothing went to Japan. The exical equipment needed to make

the Japanese Church a real spearhead against the threat of Communism and other materialistic philosophy has never been rebuilt.

#### Seven Churches, Cathedral

The existing church facilities and clergy in Japan are so confined in scope and number that they function principally merely to fill the needs of present congregations. There is almost no place to which the additional countless Japanese, who are seeking a religion to replace their discarded State Shinto, can be attracted to hear the truth of the Gospel.

Matched by funds given at great sacrifice by Japanese churchpeople, "Builders for Christ" will permit construction of seven large churches in seven dioceses, and a cathedral and diocesan center on Kyushu.

The most effective instruments of evangelism in Japan, however, have always been the Christian schools. Open not only to Christians, they have made an important contribution to the Church, providing Christian foundations for the children's own rural missions in North Kwanto. This expansion will be a springboard for the Church's work of evangelization.

In the past, Japan has generally considered only the material side of Western civilization. She has disregarded the foundation of Western culture—Christianity. If she is not to make the same mistakes again which led to the disastrous step at Pearl Harbor, the Japanese people must come to see through the Church that the strength of any democratic way of life depends on an underlying faith in God.

Another great opportunity for the Church is present in the Philippines, where \$100,000 will allow completion of the vital new diocesan center in Manila, the center from which all work in this strategic area of the Orient will radiate. An unprecedented opportunity lies here, not solely for evangelism but for Church unity, for the Episcopal Church and the Philippine Independent Church are advancing side by side in intercommunion. The possibility is not altogether remote that one day these two great



lives and bringing about the conversion of many parents.

But the schools, too, were hard hit by the war. What facilities are now available are doing heroic work, but they are in no wise adequate for the tremendous accomplishment needed to dent even the outer surface of the more than 99 per cent of the population, which has not heard and heeded the Word of Christ.

"Builders for Christ" will aid in the expansion of seven of the Church's leading educational institutions in Japan. It will also help build a diocesan center for youth work and

Churches may cast their lot together in a common headquarters.

Puerto Rico is a third strategic point into which "Builders for Christ" funds must go.

The buildings into which "Builders for Christ" funds are being put in the Church overseas are only a small portion of the resources needed to make the world secure for perpetuation and spread of Christ's saving light. But they are a start and a promise—a promise that tomorrow can be better than today. We are building tomorrow's world.

BY ALFRED W. BURLINGAME

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man—is to be displayed, this circle must be broken somewhere. Here is one of the meanings of the Cross: that God in Christ is willing to take into Himself all the assaults, hurts, and realities of evil, without Himself continuing the cycle. He does not retaliate, He does not hate, He does not harm. This is the significance of one of His words from the Cross: "Father, forgive them . . . " The power of this word is the fact that it was spoken under circumstances where the maximum innocence was suffering the maximum evil.

SKEPTIC. But even he didn't come out so well.

BELIEVER. Come out well! The Cross is not the end of the story. Christ rose again and lives to reign over heaven and earth. And this is the model of our human response. Evil is real: the Cross is no myth. But the glory of evil borne and transformed is also real; the Resurrection is the key motif of our religion.

SKEPTIC. Admittedly, the example of Jesus is a striking instance in history where evil was overcome by some of the good effects which followed. But you would scarcely claim that the evils of life always have such a happy ending. After all, the incidents of Jesus' life happened a long time ago.

BELIEVER. Yes; but it is an historical fact—and that is sufficient to establish the possibility that man, with God, can redeem evil and gain the victory. Granted that many men succumb to evil, even wallow in it, the important thing to hold before any generation—especially our own, peculiarly tempted as it is by defeatism and cynicism—is the possibility that a man can triumph over evil or over the worst combination of evils. It has been pointed out that in a question of possibility, negative experience counts for nothing against the evidence of one positive success. Dr. Fosdick has reminded us that Thomas A. Edison refused to be discouraged by repeated failures in his attempts to develop the practical use for electricity, because early in his experiments he had one momentary success.

SKEPTIC. I can accept that, because you are dealing with Christ on the human level; and a remarkable hero he was!

BELIEVER. On the human level He is

a hero and more than that. But the Church, as I have reminded you, sees in Him more than that. His heroism is not simply like Socrates bravely downing the hemlock. His Cross and Resurrection are, by virtue of his divinity, part of the eternal relationship of man to God, and thus the power which sustained Him and effected His triumph is available to us, insofar as we have responded to Him by entering into that Cross and thus are eligible for the gift of resurrection.

This is what happened over and over in the lives of those who put their trust in the Cross and Resurrection of Christ. It can happen to you. I don't know what your personal travail may be. But whatever it is, God can take you through-and beyondit, if you will trust Him. Then you will know that Christianity has the

answer to evil.

Our Skeptic starts out more "faithful" than he imagines. He would not be so worried about the evil in the world if he did not make the assumption that the world ought to be good. And this is no illusion: so much of it is good. He has a problem as profound as the one with which he challenges the believer, namely, the problem of good: Why is there so much order and reliability in the universe, so much that brings joy and satisfaction to personal life, so much that gives stability to our common life? But because he cannot, at this moment in the progress of thought, fit all the pieces into the jigsaw puzzle, he throws up his hands and says there is no basic source of meaning; hence no meaning. This is the challenge of *nihilism*.

Christianity does not deny the reality of the evil that offends him. It reminds the Skeptic of the good that has caused him to find evil surprising; it shows to him the inevitability of much he calls evil, if we are to have individual freedom, social involvement and predictable cause-andeffect in the world; it keeps open proper areas of mystery; and finally points beyond all this to the salvaging and renewing and recreating possibilities of God's grace and faithful response which even now defeat evil in men's personal lives, and which in God's own good time will ultimately defeat all the evil there is. END

#### ISLAND OF TEARS

(CONTINUED FROM PAGE 27)

29-day limit because they may be dissatisfied with the ship they arrive on. Miss Palmer and the other workers try to get parole for them so they can find another ship job and leave the country that way.

The social workers also take clothing to the cleaning plant on another side of the island or supply the aliens with needed garments from the Welfare Section's common clothing room. Aliens are sometimes held so long on the island their clothing gives out. Miss Palmer keeps abreast of the

need by visiting the various detention sections, including the tough deportation section, where she sees that even the criminal deportees are not neglected. Her errands may embrace cashing a check (she makes sure it's authentic), buying personal effects, or mailing letters.

A further function of the several workers is to supply a well-stocked library for detainees, which is tended

by a Salvation Army worker. Many eligious books and periodicals are made available.

The agencies also arrange for reigious services on the island. A Protestant service is held every Sunlay, with Episcopalians having charge two months of the year. In the ow-ceilinged, auditorium-like chapel ipstairs, there is provision for special Episcopal services, too, in the form of a portable altar given by St. Barnabas' House, one of the City Mission Society's concerns in Mannattan.

The City Mission Society provides Episcopal chaplains for Ellis Island. men who are not only on call when Miss Palmer finds need for their assistance, but who work closely with chaplains abroad, especially at Southampton and Liverpool. They meet people on the ship and follow their progress to the community in which they settle.

#### Government Cooperates

When immigrants flowed into the country before Ellis Island became an immigration station (1891), Miss Palmer points out, and in the early days of the island, it was the chaplains and ministers of various churches who met them and protected them from any abuses.

As life became more complicated and adjustment more difficult, social service workers were sent out to the island, because they knew conditions and resources in the nearby city.

The government has cooperated in improving the lot of the detained immigrant, Miss Palmer concedes. Living quarters for individuals or families in the passenger section are spacious and clean; small commissaries are maintained where personal articles may be bought; laundry, cooking and recreational facilities are amply provided; an ultra-modern kindergarten is maintained and staffed for younger children.

Even the cheerless "cabins" (small rooms) in the parole section and the large seamen's dormitory, containing only the barest essentials, are somewhat compensated for by availability of recreation and by a main dining hall cheerily decorated with murals painted by a talented detainee.

Recently Miss Palmer succeeded in winning admission to the country for a blind English couple who had come to live with relatives in Oregon, but who had been refused entry as possible public charges. When she pointed out to the appeal board that the husband had a good job awaiting him, that he had supported his family adequately in Britain, and that his relatives had posted a sufficient bond, the original decision was reversed.

She has such cases as this in mind when she says: "This is a satisfying job in that you see the results of your efforts.'

There are some cases (notably warrant cases) that people might deem (CONTINUED NEXT PAGE)

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#### How the Island — Got Its Name

Ellis Island, now renamed for its 18th Century owner, a Manhattan merchant—Samuel Ellis—has had some colorful names in the past. Among them were Oyster Island, Bucking Island and Gibbet Island, the last appellation referring to the fact that Pirate Anderson was hanged there in 1765.

undeserving of the social workers' efforts. But whether it's doing an errand for a criminal deportee or making it possible for a future good citizen to walk from the vast "Old Red Floor Room" (where detained passengers spend their time beneath two great hanging American flags), through a little door and down the long flight of stairs which have borne the hopeful footsteps of the hundreds of thousands of immigrants who have strengthened the backbone of America, Miss Palmer and her fellow workers know they are ministering to human need—and that "even the least of these" might come to feel God's love through their acts of mercy. END

#### RELIGIOUS BOOKS

(CONTINUED FROM PAGE 33)

or are specialized items like cartoon books and books of crossword puzzles. However, even in the newsstand and bookstore trade, there are many religious books to be found.

Books of a definitely Churchly nature naturally do not sell as rapidly as those of a general religious nature. Nevertheless, it is notable that some of these obtain over a period of years a total sale that is comparable to those of the more highly publicized best sellers.

For instance, there has just been published a new and completely revised edition of *The Episcopal Church*, by George Parkin Atwater (Morehouse-Gorham), which was originally published in 1917. Of the original edition, 190,000 copies were sold. The current edition will bring the total sales to 201,500.

Other Morehouse-Gorham perennial best sellers, some of which go so far back that the original production and sales figures have been lost, include the following:

Ways and Teachings of the Church, by Lefferd M. A. Haughwout, originally published in 1908, has sold about 164,000 copies and is still selling.

The Prayer Book Reason Why, by the Rev. Nelson R. Boss, originally published in 1938 and now in its fifth edition, approximately 87,300.

Faith and Practice, by Frank E. Wilson, published in 1939 and still a strong seller, approximately 23,000.

(The popular "Outlines," which are largely incorporated in this book, continue to be sold at the rate of about 25,000 a year.)

The Divine Commission, by Frank E. Wilson, originally published by The National Council and subsequently by Morehouse-Gorham Co., about 21,000.

Seabury Press also reports "best seller" figures for its title in The Church's Teaching Series, as follows:

The Holy Scriptures, by Robert C. Dentan, published in December, 1949—100,000.

Chapters in Church History, by Powel M. Dawley, published in May, 1950—75,000.

The Faith of the Church, by James S. Pike and W. Norman Pittenger, published in September, 1951—62,000.

The Worship of the Church, by Massey H. Shepherd, Jr., published in September. 1952—50,000.

So the answer to that question, "Who reads religious books?" seems to be, "Millions of Americans"—and the Episcopal Church does not have to take a back seat in this respect. END

### **NOT A PERFECT FAMILY**

(CONTINUED FROM PAGE 29)

I am sure that even "ideal families" have their tensions and difficulties. Unless they are ruled by a great dictator (in which case the troubles stay underground and explode in unfortunate ways) they try to work them out together, but *not* when you are visiting!

One boy told me he was very much helped by something which happened to him aboard ship, when he was making a slow, uncomfortable voyage on a little cargo boat. One night a big vessel passed them, close enough to show its speed and its blazing lights. It looked like a glamorous movie steamer. He gushed about it, and an old friend said to him with a twinkle in his eye: "And how do you know, at this distance, that the crew is not about to mutiny?"

Dear Mrs. Chaplin:

I enjoy reading your column very much. As you seem to be able to answer many questions on books, I thought you could help me out.

We have a family worship service every night at home and have gone through a large children's story Bible book. Now we would like to read a book on the Saints. . . . Apparently some publishers think there were no saints between the end of the New Testament and the Reformation. . . I want a large book with lots of pictures that contains the lives of well-known saints, written at about a twelve-year-old level."

Mrs. M....(Virginia)

Dear Mrs. M.:

Perhaps some helpful readers can

suggest a book exactly like the one you describe. Even though it does not meet all the requirements I would start with Ten Saints, by Eleanor Farjeon, published by Oxford, \$4.00. (Books are expensive today, especially good ones, and I comfort myself with the knowledge that by not spending once on the movies, we can usually manage the book.)

I wish you would also get yourself a copy of both the story book and the Teacher's Guide called Climbers of the Steep Ascent, Cloister Series. obtainable from Seabury Press. They are \$1.00 and 80¢ respectively. They are not twelve-year-old level, but they are so exciting and interesting that I think you would enjoy telling them to your children.

Most books on the Saints omit to reveal what a Saint really is. There is debate on the subject anyway! I could give you names of plenty of sentimental collections of saint stories which would nauseate the modern child. Perhaps your question will bring fruitful answers-Clergy, Parents and Teachers-please, what do you suggest? END

#### THE FAITH AT OAK RIDGE

(CONTINUED FROM PAGE 25)

The parish has been fortunate in the presentation of two projects which regularly place its name before the entire community. One of these is the annual bazaar held by the Woman's Auxiliary in early December since 1947. The 1953 bazaar, held Dec. 5, netted the Auxiliary \$2470. The Men's Club presents the famed Barter Players from Abingdon, Va., twice each year in outstanding dramatic productions. Using the commodious Oak Ridge High School Auditorium, the Club has been able to make tidy profits, although rarely does it equal the \$1300 netted from the showing of "The Merchant of Venice," in 1952. In addition to providing much-needed financial support, the two projects serve as a strong cohesive force drawing the parish closer together.

The two special projects are instrumental in enabling the parish to meet its minimum obligations to the Church as a whole and in addition have enabled it to go slightly beyond this point. The Diocesan apportionments for support of the Church's missionary activities have always been met, and St. Stephen's makes a modest contribution to several other activities. These include annual gifts of \$300 to the University of the South; \$200 to Christ Church, Satte, Japan; \$150 to St. Francis' Mission, Norris; and \$100 to Tyson House, the Episcopal Student Center at the University of Tennessee. The parish also maintains a \$300 scholarship at St. Luke's Seminary of the University of the South.

St. Stephen's owes its present financial independence to the missionary zeal of the Diocese of Tennessee. The diocese made an outright grant of \$20,000 to the parish for building purposes and guaranteed a loan for \$60,000 which is being paid off by the parish on a 15-year schedule.

Although St. Stephen's is a lively parish, it is not without its problems. It has its share of nominal church members as does every parish, and there are many indifferent towns-

But the "climate" of Oak Ridge has been a most favorable one on the whole. Certainly prayer is no less necessary in Oak Ridge than elsewhere, and judging from the work going on at St. Stephen's many of its members have learned to pray. END

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#### THE BISHOPS SELECT A BOOK

(CONTINUED FROM PAGE 32)

Witness to the Truth by Edith Hamilton

Published by W. W. Norton & Co. Selected by: Bishop Gribbin, Retired, Diocese of Western North Carolina

Worship of the Church by Nassey Shepherd, Jr

**Published by Seabury Press** Selected by: Bishop Kinsolving, Missionary District of Arizona; Bishop Noland, Diocese of Louisiana

Your Other Vocation by Elton Trueblood

At All Times and In All Places by Massey Shepherd, Jr. **Published by Seabury Press** 

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Selected by: Bishop Ludon, Diocese of Newark

Published by Harper & Bros. Selected by: Bishop Munsey, Diocese of Alabama The Christian Society by Stephen Neill Published by Nisbet & Co.

Selected by: Bishop H. W. Hobson, Diocese of Southern Ohio

The Church of England Today by Cyrill Garbett

Published by Hodder & Stoughton Selected by: Bishop K. M. Block, Diocese of California

Confessions by St. Augustine Publisher unknown Selected by: Bishop R. S. Hubbard, Diocese of Spokane

Dr. Hudson's Secret Journal by Lloyd C. Douglas Publisher unknown

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### CHANGES

#### Ordinations

HAYNSWORTH, WILLIAM McC., to priest-hood, Dec. 20, at Cathedral of St. John the Divine, N.Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

MARKS, PETER A., to priesthood, Dec. 20, at Cathedral of St. John the Divine, N.Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New

NORGREN, WILLIAM A., JR., to priesthood, Dec. 20, at Cathedral of St. John the Divine, N.Y., by the Rt. Rev. Horald W. B. Donegan, Bishop of New York.

WISSEMANN, ANDREW FREDERICK, to priesthood, Dec. 19, at Christ Church, Greenwich, Conn., by the Rt. Rev. Lewis Bliss Whittemore, retired Bishop of Western Michigan, acting for the Bishop of New York.

LASHER, RALPH C., to priesthood, Dec. 12, at Trinity Cathedral, Trenton, by the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

TRASK, RICHARD E., to priesthood, Dec. 12, at Trinity Cathedral, Trenton, by the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

HARPER, JOHN C., to priesthood, Dec. 12, at St. John's Church, Winthrop, Mass., by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts.

HOWARD, DONALD AKER, to priesthood, Dec. 20, at St. Paul's Church, Pawtucket, R.I., by the Rt. Rev. Granville G. Bennett, Bishop of Rhode Island.

WALLER, JAMES AUGUSTUS, to "perpetual diaconate", at Christ Church, Blacksburg, by the Rt. Rev. Henry D. Phillips, Bishop of Southwestern Virginia.

GREENWAY, GEORGE G., JR., to diaconate, Dec. 21, at Grace Church, Rice Lake, Wis., by the Rt. Rev. William Wallace Horstick, Bishop of

NORDECK, JOHN PHILIP, to diaconate, Dec. 20, at Cathedral of St. John the Divine, N.Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

#### Transition

WILLIAMS, PEYTON RANDOLPH, rector, Christ Church, Nashville, Tenn., to Christ and St. Luke's Church, Norfolk, Va., as rector.

HOWLETT, G. EDWARD, assistant, St. phen's Church, Terre Haute, Ind., to Church, Las Vegas, Nev.

WHITTEMORE, JAMES R., of Grosse Pointe Farms, Mich., to St. James' Church, Sault Ste. Marie, Mich.

HADDON, E. ROY, rector, St. John's Church, Chapleau, Ontario, to St. Thomas Church, Fort William, both in the Diocese of Algoma, Canada.

SALMON, E. FRANK, rector emeritus, Holy Trinity Church, Philadelphia, Pa., to St. James' Church, Newport, Del., until a temporary rector is called.

HAMMOND, JOHN KEITH, rector, Christ Church, Sausalito, Calif., to St. John's Church, San Bernardino, as rector.

WEILER, FRANKLYN, Y., curate, St. Paul's Church, Paterson, N.J., to St. Andrew's, Newark, as rector.

WATSON, EDWARD JOHN, to priesthood at Holy Trinity Church, Fallon, Nev., by the Rt. Rev. William Fisher Lewis, Bishop of the Mis-sionary District of Nevada.

DIBBLE, STEPHEN J., to priesthood at Ascension Church, Sierra Madre, Calif., by the Rt. Rev. Francis E. I. Bloy, Bishop of Los Angeles.

HOWELL, WARREN LEWIS, to priesthood at St. Paul's Church, Englewood, N.J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

OLIFIERS, EDMOND WILBUR, JR., to priesthood at the Cathedral of the Incarnation, Garden City, L.I., N.Y., by the Rt. Rev. James P. De-Wolfe, Bishop of Long Island.

TALMADGE, JOHN PHILIP, to priesthood at 'bo Cathedral of the Incarnation, Garden City, ...I., N.Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

SCOTT, JOHN MORGAN, to priesthood at the Cathedral of the Incarnation, Garden City, L.I., N.Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

NICHOLL, ALEXANDER DALGETTY, JR., to priesthood at the Cathedral of the Incarnation, Garden City, L. I., NY., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

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munion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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CHURCH OF THE ADVENT Rev. Whitney Hale, S.T.D., r Mt. Vernon and Brimmer Streets Sun HC 8, 9; Sol Mass Ser 11; Sol Ev, addr. & Ben 6. Daily MP 7:10, HC 7:30; EP 6; Thur HC 9:30: Fri HC 12 noon, Healing Serv. 12:30; C Sat 12-1, 5-6; Sum 10:15

#### -NEW YORK CITY---

NEW YORK CATHEDRAL

(St. John the Divine) 112th and Amsterdam Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4; Ser 11, 4. Wkdys HC 7:30 (also 10 Wed, and Cho HC 8:45 HD); Mat 8:30; Ev 5:30. The daily offices are choral exc. Mon.

CALVARY Rev. G. Clare Backhurst, r 4th Avenue & 21st Street Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. Daily MP & HC 7; Cho Ev Mon to Sat 6

GRACE CHURCH

Broadway at Tenth St. Rev. Louis W. Pitt, D.D., r Sun 9 HC, 11 MP, Thurs, 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D. 5th Avenue at 90th Street Sun HC 7:30 and 9:00, Morning Service and Ser 11; Thurs and HD HC 12; Wed Healing Service 12 Daily: MP 9, EP 5:30

CHURCH OF THE HOLY TRINITY

316 E. 88th St. Rev. James A. Paul, D.D., r Sun 8 HC, Ch S 9:30, Morning Service & Ser 11, EP & addr 5

ST. BARTHOLOMEW'S Rev. A. P. Stokes, Jr. Park Ave. at 51st St. Sun HC 8, 9:30; MP 11 (HC 1st Sun) Wkday HC Tue 10:30, Wed & HD 8, Thurs 12:10; EP 6 Daily.

St. IGNATIUS' 87th St. & West End Ave., one block West of Broadway Rev. W. F. Penny; Rev. C. A. Weatherby Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7-30-8-30

ST. JAMES' CHURCH Madison Ave. at 71st St. Rev. Arthur L. Kinsolving, D.D., r Rev. W. J. Chase Rev. J. F. Martin Sun 8 HC, 9:30 Ch S; 11 MP, Ser; 4 EP, Ser; Wed 7:45 HC; Thurs 12 HC

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D., r 46th St. between 6th & 7th Aves. Sun Masses: 7. 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C. Thurs 4:30-5:30; Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9.

#### -NEW YORK CITY-

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r 5th Ave. & 53rd St., north of Radio City Sun HC 8, 9 & 11, 1st & 3rd S; MP 2nd, 4th, 5th S. Cho Ev 4

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TRINITY Rev. John Heuss, D.D., r Broadway and Wall St. Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45 HC 8, 12, Noon Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; C Fri 4:30 & by appt.

#### ---ROCHESTER, N. Y.---

ST PAUL'S CHURCH Rev. George L. Cadigan East Avenue and Vick Park B., Sun Services 8, 9:30, 11; Fridays 7

#### -UTICA, N. Y.-

The Rev. Stanley P. Gasek, r GRACE Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15; MP and HC Wed, Thurs, Fri & HD; Healing Fri

#### -RALEIGH, N. C.-

CHRIST CHURCH Rev. Stephen C. Walke, r Capitol Square-on U. S. Highway No. 1 Sun 8 HC, 11 MP, 1st Sun & HD 11 HC; 2nd & 4th Sun 9:30 HC

#### ——COLUMBUS, OHIO———

**Broad & Third Streets** TRINITY Rev. Robert W. Fay, D.D., r Rev. A. Freeman Traverse, asst. Sun 8, 11, Evening, Weekday, Special Services as announced

#### –MEMPHIS, TENN.—

CALVARY CHURCH 102 N. Second (Downtown) Donald Henning, D.D., L.H.D., r David Watts, B.D., Asst. Sun 7:30, 9:30, 11. Daily HC 7:30

#### -RICHMOND, VA.--

ST. LUKE'S-on Routes 1 and 301 Sun Masses 7:30, 11; MP & Ch S 9:30; Daily Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

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